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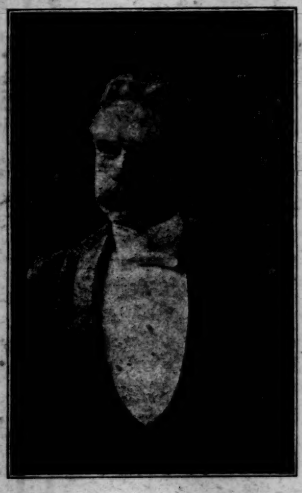

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VII.—(XLVII).—OCTOBER, 1912.—NO. 4.

THE SIXTEENTH CENTENARY OF CONSTANTINE'S PROCLAMATION OF RELIGIOUS LIBERTY.

WE American Catholics naturally look upon our religious liberty as a thing to be taken for granted. Some few of us possibly recall the bigotries, great and small, of "Know-nothing" days. More of us are aware of trifling, sporadic, local, anti-Catholic opposition. But most of us have never been really touched at all by violent public antipathy in the matter of our religion. As we know it is but just and reasonable, so we may think it is but ordinary and commonplace that the Church of God should be free and untrammeled. We may forget that it was once far otherwise indeed; that we trace our history back through a succession of fierce local and national persecutions to a time of universal persecution; and that in the beginning the Church of Christ, like the mustard-seed to which its Founder had compared it, was quite literally buried in the earth. In this month of October we commemorate the sixteen-hundredth anniversary of the first great change from persecution to liberty, when the mustard-seed that had been developing and sending out roots in the dark earth, suddenly and miraculously burst forth into a great tree, to shelter all nations and peoples.

For nearly three hundred years persecution after persecution, with little breathing-spells between, had raged against the Church. In all that time, to be a Christian was to be little better than a hunted animal. Nero, Domitian, Trajan, Decius, Valerian, are names that almost sum up for us the terrible yet glorious history of the "gens lucifuga", the heroes

of the Catacombs, of the waste places of earth, of the savage amphitheatre. Through it all the gospel teachings marched steadily across the world, spread amongst the lowly and the exalted, in obscure villages, in great Rome, in the army, the senate, the households of the emperors.

Then came the last, and in some ways the most dreadful, of assaults. On 23 February, 303, Diocletian published at Nicomedia new edicts against the Christians. Again the fires of torture blazed and the sands of the arena were reddened with the blood of martyrs. But the end was already in sight. Only nine years were to elapse before imperial Rome itself should be subdued to Christ. The 28 October of this year 1912 marks the sixteenth centenary of the battle of the Milvian Bridge, the turning-point in the external history of Christianity; a battle which gave to Constantine the empire, and to the Church peace and protection under the power which had so long persecuted it.

On 1 May, 305, Diocletian, in pursuance of his unselfish broad policy for the empire, abdicated the purple and induced his colleague, Maximian, to follow his example. Constantius Chlorus, the father of Constantine, and Galerius, the Cæsar of the East, succeeded as Augusti. But the following year Constantius died, and his army proclaimed Constantine. Galerius unwillingly acknowledged Constantine, not indeed as Augustus, but as Cæsar, raising to the higher rank his friend, Licinius.

For six years Constantine ruled his provinces of Gaul and Britain with great skill and humanity. He built up a formidable army, and by his courage and brilliant generalship won its steadfast devotion. Meanwhile, Maxentius, the son of the ex-emperor Maximian, claimed the empire. With the aid of the Pretorians he seized Rome and became master of Italy. Campaigns made against him by Severus and Licinius were defeated or fell short. But in 312 Maxentius declared war upon Constantine, and thereupon affairs took quite a different turn. Although he had only some 40,000 men to oppose to Maxentius's 180,000, Constantine came down from the north with masterly rapidity, in sixty days took Susa, Turin, Milan, Verona, and driving in the outposts of Maxentius, advanced upon Rome.

Three miles to the north of Rome the Flaminian Way crosses the Tiber over the Milvian Bridge, then swings north-east and up through the plains of Italy. Maxentius, with profound ignorance of strategic principles, drew up his forces north of the bridge, with the Tiber in their rear. He was not a soldier, nor was he distinguished for courage, but under the taunts of the Romans and in the misleading hopes of the oracle which prophesied that "that day would fall the enemy of the Romans", he went forth himself with his troops. Constantine, still outnumbered more than three to one, met the enemy at Saxa Rubra, five miles north-east of the Milvian Bridge. The battle was fiercely contested; the Pretorians, as a contemporary orator says, "dying where they stood". But the seasoned veterans of Constantine, lead by the young general in person, charged irresistibly, broke and routed the vast army of Maxentius, and drove them into the Tiber, where Maxentius himself perished ignobly in the mud.

Constantine gave the credit for his victory to the God of the Christians, and in March of the year following issued the famous edict of Milan, guaranteeing absolute civil and religious freedom to Christians and assuring the Church of imperial protection and favor. Although Constantine was not baptized until he was on his death-bed, twenty-five years later, he identified himself from that time forth with the Christian cause and interests.

A tradition, which for over 1300 years was received everywhere without question, which Godefroy first attacked in 1643, ascribes the conversion of Constantine and his victory over Maxentius to the miraculous intervention of Providence. Eusebius of Cæsarea, in his Life of Constantine written in 338, a year after the emperor's death, is the only contemporary who gives a complete and detailed account of this miracle. After recounting Constantine's misgivings before his campaign against Maxentius, and his realization of the need of other than natural help, his recalling how, whilst those who had worshipped a multitude of gods perished miserably, his own father Constantius had been blessed in the worship of the one God, Eusebius goes on to tell us, in Bk. I, cc. 28, 29:

Therefore he [Constantine] began to implore the aid of this God, with earnest prayer and supplication that He would reveal to him who He was and that He would reach forth a helping hand in the present difficulties. And whilst the emperor was thus praying with fervent entreaty, there appeared to him a wonderful sign sent from God. And this indeed, if it had been related by any other, could not easily be believed. But since the victorious emperor himself told it long afterward to the writer of this history, when he was received into his familiar acquaintance, and confirmed his account with an oath, who shall hesitate henceforth to accredit the relation, especially since the testimony of after-time has established its truth?

He said that at midday, when the sun was beginning to decline, he had seen with his own eyes the trophy of a cross of light in the sky, just above the sun, and bearing the inscription, "Conquer by this"; and that at this sight he himself was utterly astounded, as were all the soldiers who were following him on some expedition or other and who were witnesses of the miracle.

He said, moreover, that he marvelled what this vision might mean. And whilst he continued to ponder and reason greatly upon the matter, night imperceptibly drew on. Then as he slept, the Christ of God appeared to him with the same sign which he had seen in the sky, and commanded him to fashion a standard in the likeness of that sign and to use it as a safeguard in his battles.

Naturally, this account of Eusebius has been fair game for the rationalists, to whom all miracles are as a red rag to a bull. Naturally also, much of rationalistic opposition to the tradition has taken the form of mere sneering charges of mendacity, with little or no attempt at argumentation. Gibbon, for instance, in his discussion of what he calls "the secret vision of Constantine", says: "The philosopher, who with calm suspicion examines the dreams and omens, the miracles and prodigies, of profane or even of ecclesiastical history, will probably conclude that if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction." [1]

As applied to Eusebius, such an accusation scarcely merits serious consideration. His reputation for veracity is universally accredited. He is far from being an over-zealous defender of the miraculous; even omitting from his pages many events, the miraculous character of which is asserted, and not

[1] *Decline and Fall*, c. xx.

without good reason, by other grave historians. The plea that he was influenced by a desire to praise at any cost his imperial friend must be disallowed both on intrinsic and extrinsic grounds.[2]

So obviously futile is this attack that most opponents of the miracle abandon it, and shift the burden of falsehood rather upon Constantine himself. Gibbon bluntly declares: "The Protestant and philosophic readers of the present age"—the two adjectives being, as all the world knows, inseparable—"will incline to believe that, in the account of his own conversion, Constantine attested a wilful falsehood by a solemn and deliberate perjury." Yet even Gibbon, a little later, is compelled to add: "A conclusion so harsh and so absolute is not, however, warranted by our knowledge of human nature, of Constantine, or of Christianity."[3]

When we consider the contemporary evidence supporting the testimony of Constantine, we shall see that Gibbon's reluctant admission is well within the limits of truth and honesty.

The author of the book "De Morte Persecutorum," who is rather generally assumed to be Lactantius, touches upon the miracle in his forty-fourth chapter. "Constantine," he says, "was warned in sleep to mark upon his shields the heavenly sign of God, and so to begin the battle."

This was written about a year after the battle of the Milvian Bridge, and of course is entirely independent of Eusebius's account. It is true, the writer speaks only of a vision in a dream, and makes no mention of a cross appearing at noonday in the sky. But to what do the words "coeleste signum" refer, if not to some such portent? Moreover, the whole treatise is very brief and condensed, and hence we should not look for any but a summary mention of the miracle.

Other testimonies are found in the written speeches of two pagan orators. The first of these, supposed by many to be

[2] Marion briefly dismisses it thus: "His [Eusebius's] narrative is given after the account of the motives for Constantine's conversion. These motives are portrayed as by no means lofty, as of the earth earthy. Eusebius does not flatter his hero. The emperor was dead when the "Life of Constantine" was published. The historical probity of Eusebius is well known. The Father of Church History could exaggerate in his appreciations, he could also sin by omission; but he never gives as true mere facts of his own inventing and of which he knew the falsity." *Hist. de l'Eglise*, Vol. I, p. 159.

[3] *Decline and Fall*, Vol. II, p. 200.

Eumenius, speaking at Treves in the presence of Constantine, and less than three months after the battle, addresses the emperor thus: "What God, what Divine Presence encouraged thee, that when nearly all thy companions in arms and commanders not only had secret misgivings but had open fears of the omen, yet against the counsels of men, against the warnings of the diviners, thou didst by thyself perceive that the time of delivering the city was come? Thou hast surely, O Constantine, some secret pact with that Divine Intelligence, which, leaving to lesser gods the care of us, deigns to manifest itself to you alone."

He speaks of an *omen*, which he seems studiously to avoid specifying; an omen which was a public fact; which Constantine's soldiers and officers were cognizant of; and from which, not all indeed, but nearly all, shrank in fear and horror. Now, of all omens of bad augury amongst the Romans the most dreaded was the cross. What more reasonable then, than to conclude that the orator is speaking of a cross seen by Constantine and all his army, and disturbing the minds of that great majority of the beholders who were not Christians? Moreover, it is quite evident from his words that this omen was not some obviously natural phenomenon, but something which all at once considered a distinctive manifestation of Divinity and of a special Providence in Constantine's regard.

The second pagan witness is Nazarius, an orator of high repute in his day, who on 1 March, 321, nine years after the battle and seventeen years before Eusebius wrote his account, recalls the great victory and says with rhetorical flourish:

> It is the talk of all the Gallic provinces that hosts were seen who bore on them the character of divine messengers. And though heavenly things use not to come to sight of man, in that the simple and uncompounded substance of their subtile nature escapes his heavy and dim perception, yet those, thy auxiliaries, bore to be seen and to be heard; and when they had testified to thy high merit, they fled from the contagion of mortal eyes. And what accounts are given of that vision, of the vigor of their frames, the size of their limbs, the eagerness of their zeal! Their flaming bosses shot an awful radiance, and their heavenly arms burned with a fearful light; such did they come, that they might be understood to be thine. And

thus they spoke, thus they were heard to say, "We seek Constantine; we go to aid Constantine".

In these three accounts, of Lactantius, Eumenius, and Nazarius, there are both vagueness and wide diversity. In the last there is a hint also of the pagan myth of Castor and Pollux. But still there is in all three confident reference to some heaven-sent sign, some token not of this earth, of victory for Constantine. And the vagueness and diversity are not hard to explain. In the speech of Nazarius, note the statement, "It is the talk of all the Gallic provinces" and the exclamation, "What accounts are given of that vision!" Evidently, this speaker is no eye-witness of the events he speaks of. He has only heard from others. And from whom? His very words indicate clearly that he is repeating a current or popular version of the facts now some nine years past; facts received originally from an army which was here to-day and gone to-morrow; spread, by word of mouth only, amongst a pagan people, who had no written account to check their own imaginings, who embroidered the truth with popular superstitutions as they passed it on, one to another. No wonder it has come to him in such strange guise! But all its strangeness does not lessen the moral certainty that it rested primarily upon an historic happening of a marvelous nature. This method of propagation of the story accounts in a very obvious way for the vagueness and discrepancies in Lactantius and Eumenius as well; and cannot be too strongly taken into consideration. We are apt to forget in this twentieth century the crude conditions of sixteen hundred years ago and the awkward inefficiency of preserving truths by popular repetition alone.

Finally, as testimony to the striking occurrences that surround the victory of Constantine, we have the Labarum itself, the standard which Constantine declared upon oath was fashioned in the likeness of the cross seen in the vision, and which became the acknowledged imperial emblem; we have the statue of Constantine, which he had erected in Rome almost immediately after the event, with the Labarum in its hand, and bearing on the pedestal this inscription, "By the aid of this salutary token of strength I have freed my city from the yoke of tyranny and restored to the Roman Senate and People

their ancient splendor and glory"; we have the triumphal arch which he erected also in Rome, less than three years after the battle, and which still remains, with an inscription testifying that he had gained the victory "instinctu divinitatis"; we have medals struck by Constantine, stamped with the figure of the Labarum and with the words of the vision, "By this sign thou shalt conquer".

What motive could have urged Constantine, still a pagan, under no obligations to Christianity save such as the Divine vision itself might have put upon him, to expose himself to ridicule in the eyes of his pagan army by monuments and medals commemorating with solemn falsehood a Christian miracle which never occurred? Constantine's attesting oath may be lightly dismissed by "Protestant and philosophic readers" as a gratuitous perjury: but Constantine's public appeal to a merely pretended Divine aid demands in explanation the charge of frank idiocy; and that charge has not yet been made.

In these contemporary accounts of the miraculous vision, it is to be observed that the time and place of the vision are not given explicitly. Nor do their implicit indications agree. Some lead us to believe that it occurred near Rome and immediately before the battle of the Milvian Bridge. Eusebius gives the impression, more probably the correct one, that it took place earlier in the campaign and, in all likelihood, before Constantine and his army had entered Italy. There are no contradictions in the matter, because there simply are no assertions.

As to objections to the truth of the vision, outside of a priori rejection of all miracles and sheer prejudice, there are a few genuine arguments. In the first place, it is urged that Eusebius does not mention the miracle in his Ecclesiastical History. In reply we must note two things: first, that although Eusebius in his History does not speak expressly of the vision, he does say that Constantine invoked "the God of Heaven, and His Son and Word, our Lord Jesus Christ", and that the emperor was "stimulated by the divine assistance"; second, that his Ecclesiastical History was written at least thirteen years before his Life of Constantine, at a time when Eusebius's knowledge of the vision was probably no

more than the popular versions, which he, as is abundantly evident throughout his History, in general regards with mistrust and scepticism. So that his silence in regard to the vision, offset as it is by his plain reference to some "divine assistance" granted to Constantine, and easily explained by his severely critical attitude toward all popular traditions of the marvelous, by no means proves either that no such miracle occurred or that Eusebius was unaware of it.

Another objection is based on the fact that in the writings of the Fathers of the fourth and fifth centuries not a single testimony is found in favor of the visions. But this again is easily accounted for. As Newman has pointed out, "the only writer of note extant during the first fifty years of the (fourth) century, besides Eusebius, is Athanasius; and his writings are taken up with later transactions and a far different subject"—namely, with the rise of Arianism and the defence of Catholic dogma. And Gibbon himself who advances the objection, also supplies the explanation; on the ground that the Fathers of the succeeding century simply did not know of the Life of Constantine by Eusebius. "This tract," says Gibbon, "was recovered by the diligence of those who translated or continued his Ecclesiastical History."

Attempts have been made, with the persistent inanity characteristic of rationalists, to explain the cross seen by Constantine as a natural phenomenon, a halo about the sun. The first of these attempts Gibbon, in a curt note, ridicules thus: "Fabricius, who is abused by both parties, vainly tries to introduce the celestial cross of Constantine among the solar Halos." Nor have those who followed him succeeded any better. No solar halo can account for the words, τουτῳ νικα, which accompanied the cross in the sky, or for the apparition and command of Christ in the night following.

In conclusion, we may sum up the discussion thus. Constantine, engaged in a perilous campaign against vastly superior forces, implores aid of the God of the Christians, and thereupon wins a remarkable victory. He publicly makes acknowledgment of divine assistance in his victory, by monuments erected and medals struck immediately after the battle. The tradition of a miraculous intervention spreads everywhere, with great rapidity, and evidently disseminated by the

testimony of his own soldiers. Contemporary pagan orators and Christian writers refer with easy confidence to some such miracle, though with a vagueness entirely natural in view of the circumstances and the news-mongering limitations of the age. Eusebius, a canny, critical man, makes only cursory mention of the divine interference in his History, written thirteen or fourteen years after the event. Later, having in the meantime become intimate with Constantine and learned from his own sworn testimony the details of the vision, he embodies these details fully and circumstantially in his Life of Constantine. This Life is published after the emperor's death, but whilst thousands were still living of those whom he cites as eye-witnesses of the miracle. The narrative is lost for a time, and recovered only a century or more later, so that ecclesiastical writers immediately succeeding make no mention of his account. After the recovery of the Life of Eusebius, the miraculous vision is universally accepted. Even the Centuriators of Magdeburgh uphold it strongly. It is only after more than a century of Protestantism that it is first denied, and neither then nor since then upon any arguments not known to all the world during the thirteen centuries in which no voice was raised against it.

Hence, that some marvelous sign occurred, witnessed by Constantine and his army, is as certain as any fact in history. That this sign was of a miraculous character is equally certain. For these truths are decided by a variety and weight of testimony which leave no room for doubt. But that all the details narrated by Constantine to Eusebius are exactly correct, is not equally certain, since it rests finally upon the sole word and oath of one man, Constantine. And whilst that word and oath, taken in all the accompanying circumstances, is amply sufficient evidence to the present writer, still he does not venture to damn incontinently those who may demand more convincing proof, or who may agree with Father Funk when he says that some undeniably "real phenomenon—may have been enlarged upon and explained in the light of subsequent events." [4]

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[4] *Manual of Ch. Hist.*, Vol. I, p. 48.

THE COURSE OF STUDIES AND DISCIPLINE IN THEOLOGICAL SEMINARIES.

THE Sacred Congregation of Consistory [1] through its official secretary, Cardinal De Lai, addresses to the Ordinaries of Italy a circular letter in which the subject of the general discipline and the course of studies in the diocesan seminaries is brought to the attention of the Bishops. What the prevailing custom in this regard has been in the Roman Seminaries is made plain in an article on the subject which appears in this number of the REVIEW, and which comes from one who has gained his knowledge by actual experience during years of study and residence in one of the chief and typical institutions of the Roman Propaganda.

Whilst the Instruction of the Sacred Congregation is addressed directly to the Italian Bishops, its lessons are by no means confined to the provinces of Italy. It has a message for outside countries, as it indicates certain fundamental requirements in the proper management of institutions for the training of ecclesiastics. The lessons it contains have indeed been anticipated in some instances by the zeal and forethought of our American Bishops; but there is still room for improvement in many respects, and the present document gives a good opportunity to direct attention to the fact. The first point of which the Roman instruction speaks is

THE LACK OF VOCATIONS.

In Italy as elsewhere there is an evident decrease of vocations to the ecclesiastical state. The Sacred Congregation finds the reason for this defection partly in the hostile attitude toward the Clergy on the part of an infidel and anti-religious society, which attitude discourages parents from urging their sons to enter a state of life that promises only persecution and hardships. On the other hand, the youth find opened to their aspiration and ambition a large and ever-increasing number of avocations which promise success and prosperity. The clerical calling, now that the State has appropriated to itself most of the endowments, holds out at most the prospect of a modest livelihood, with continuous respon-

[1] See below, under Analecta, or the *Acta Apostolicae Sedis*, Vol. IV, num. 14 for the Italian text of the document.

sibilities amid a constant demand for sacrifice. These reasons may be found everywhere, and the fact that they are advanced indicates that the former system of endowments (which caused the Church to prosper in temporals), whilst it multiplied the number of priests, did by no means always increase their efficiency, a thing which the generous impulses of the princes who furnished the endowments did not foresee. To counteract the apparent lack of vocations the Bishops are admonished to encourage the youth by preaching and example to assume the yoke of Christ, to labor for the conversion of souls in a generous spirit of self-denial, and, by emphasizing the great merit and the eternal reward of such noble devotion as the priesthood imposes, to draw the young to the sanctuary.

The Preparatory Seminary to be separated from the Theological Seminary.

The next step to be taken to secure the permanency of vocations to the priesthood is to have the junior students of the Preparatory Seminary separated entirely from the candidates of the theological department, in order that each may receive that special training which their mental condition and disposition of heart demand. For the lessons of discipline and piety, the exhortations and readings in common, the lectures and classes, and even the recreations which befit the senior seminarists are not always suited to the younger students, whose minds and habits are not as yet fully developed and who need special supervision and direction. On the other hand young students require a greater amount of freedom so that they may manifest their dispositions and allow the early correction of their faults. The training of the younger boys in the rudiments of spirituality, likewise, aims less at details of conduct than does the training of the students who approach more closely to the sanctuary. The daily exercises of piety to which the juniors are bound need to be less exacting than in the case of those who are no longer fed with the milk of babes but receive the stronger food of men for the warfare in which they are soon to engage. The same professors moreover are not suited for both departments, since those who devote themselves to the teaching of the higher branches are rarely prepared to give that attention and time to the details of ele-

mentary classes which are absolutely necessary for the proper instruction of the young. A point not to be lost sight of is likewise the fact that there exists also in most institutions of a conservative character a spirit unconsciously aiming at the perpetuation of certain traditions. Sometimes these traditions stand in the way of needed reforms. The combination of Preparatory School with the Higher Seminary makes it often impossible to eliminate abuses in the form of long-standing traditions.

CONTINUOUS RESIDENCE IN THE SEMINARY AND VACATIONS.

It has long been the custom in European, and especially in the Italian, seminaries to transfer the seminarists during the hot season to some country house, where they may enjoy not only rest and recreation, but also that freedom from academic restraint and scholastic associations without which it is difficult to relax the mind after the tense application to the regular curriculum during the greater part of the year.

The long vacations are therefore to be spent in the country, but under the supervision of the directors of the Seminary. A brief furlough of ten or fifteen days is allowed the student during the year to visit his parents or guardians, and to provide himself with the required means for carrying on his studies uninterruptedly during the remainder of the scholastic year.

There are evident advantages in this method of keeping the seminarist under the discipline which in a certain sense is to become his life habit even after ordination. In this way he is not exposed to the necessity and danger of conforming for three months to the spirit of the world, against which he does not yet possess those safeguards which priestly life in some recognized field of pastoral labor provides for the ordained cleric. The home circle too is in many cases relieved from embarrassments caused by having to entertain a member of the family who, however much beloved and attached to the home, finds there neither the occupation nor the associations quite suited to his present and future sphere of life. Furthermore there are advantages in remaining in touch with the teachers and fellows of one's seminary life during the period of a vacation which, without lessening the fullest

enjoyment of liberty and recreation, helps the student to supplement the scholastic work of the year by that liberal culture which comes from spontaneous exchange of views and opinions with others, from the easy method of familiar repetitions, and from the coaching and reading without scholastic restraint for which this kind of vacation offers every opportunity.

Some of our Bishops, following the Roman method, have introduced this system of vacation in the seminary, no doubt with good results. The S. Congregation wishes that it be observed for all the Italian seminaries, both preparatory and theological.

Of course there is something to be said for the custom which permits the student to go out into the world for some months each year, to recreate after the confinement and routine life of the seminary, and to exercise his moral strength in maintaining a stand as cleric which proves him to be the chosen material for the pastoral service no less than for the seclusion of the sanctuary. The young oak takes a firmer hold upon the soil by means of its roots in proportion as its slender trunk is swayed by the buffeting of the storm, and its exposure to the winds becomes an advantage rather than a danger to its sturdiness of growth. Hence there may be good reason why many of the ecclesiastical educators in Germany prefer to maintain the system of the university freedom for theological students, assuming that the candidate who elects to apply for sacred orders after years of deliberate and persevering study, and without supervision or moral coercion of any kind, is much more to be trusted as a man of convictions and principles than the youth who, once having entered the seminary, is practically coached along the lines of perseverance until his ordination without having given any proof that he could endure the test of temptations that are sure to beset him in the actual life of the ministry.

To our mind it is a question of individual temperament, in which probably nationality plays some part. The German is by nature more sturdy, less impulsive, rather given to reasoning than to feeling his way. His habits remain with him, and he lacks on the whole that sensitiveness which keeps asking itself what others think of his actions—an element which largely controls the Celtic temperament. The difference in

this respect may be noticed even in our American institutions among students who are the sons of German parents when compared with students of Italian, Irish, French, or Slav descent. The latter are often brighter and quicker to apprehend, perhaps also more docile, because more impressionable and sensitive. But they lack the sturdiness, the capacity for continuous work, the reasoned consistency, which steady the course of the Teutonic student and make him reach results which he holds and exploits. All this would justify the German method of training under certain conditions, not to be found in Italian or French seminaries, and which exist only to a limited extent among ecclesiastical students in the United States.

Young Priests as Prefects.

The S. Congregation advocates likewise the employment of the newly-ordained priests as assistant masters of discipline in the seminary, before they are permanently appointed to parish work. The advantage of this method of securing disciplinary supervision and in a measure of supplying a body of assistant tutors, especially in the preparatory seminary, is obvious. The young priest is thus given an opportunity of exercising a useful function in the diocese, while gradually reaching out and preparing himself for the practical ministry. He is given a breathing-spell during which he may gather his mental and moral forces, between his leaving the classroom and his going into the service of preaching, hearing confessions, and the other responsible work of the public ministry. For whilst he remains a resident in the seminary as prefect, he may yet from time to time be called on to assist in parish work wherever there is a demand.

There can hardly be any doubt about the beneficial influence both on the seminary and the young priests themselves under this system, if carried out consistently in our large diocesan institutions. The objection that will leap up against the suggestion would be of course that the need of priests on the mission with us is, as a rule, so great and imperative as to allow no delay in placing the newly-ordained in active parish service. But the difficulty is only apparent, not real, since the priests who act as prefects during an intermediate year would be available in the regular course, just as they were when

first ordained. Indeed there is a distinct advantage in having a number of young priests who may be called on to supply temporarily a certain amount of mission service. In many of our smaller parishes there are at present assistants who are insufficiently employed. They are required merely for a certain number of Masses and in the confessional on Saturdays and Sundays. Beyond this they are free during the week. In all such places one priest could easily attend the sick and make other pastoral calls if he had some priest to assist him on Saturdays and Sundays. Here the prefects of the seminary could do occasional or regular service without detriment to discipline and with profit to themselves. It might mean, too, considerable saving in expense for the poorer parishes throughout the diocese.

By this means the young priest would be introduced gradually to missionary service; would get an opportunity not only to observe, consult, and reflect upon his future pastoral duties, but would also be enabled to cultivate a habit of pastoral activity on perfect lines, alike beneficial to himself and to the flock over which he may be appointed.

Obviously the plan means simply the adding of a post-graduate year, in which the young priest will find opportunity for the exercise of direction and instruction in the office of prefect, and for the exercise of pastoral work by degrees in the cure of souls.

It would be necessary, of course, that the newly-ordained priest be assigned for a given time as prefect of some division in the seminary, and likewise for a definite service at some parish church as supernumerary, with the understanding that a fixed (not voluntary) compensation be made for such services. The reason for this latter condition is the necessity of preventing local and personal preferences, which could only harm the candidates and give rise to scheming and nepotism.

Recreation and Studies.

Among the subjects which appertain to the training of ecclesiastical students is that of inculcating in them the spirit of devoutly observing the liturgical feasts with such conformity to ceremonial and ritual interpretation as is apt to foster piety and edification. Hence these feasts are to be observed

without taking account of the time which they draw from the routine work of studies or classes. Nor are the holidays spent in observance of the ceremonial of the Church to cause a lessening of the requisite recreation of the students. They shall have one full day of every week, besides Sundays and holidays, to rest from class-work and from the course of studies assigned for the other days of the week.

As to the order of classes, the S. Congregation ordains that the hours be so arranged as not to make the lectures consecutive, nor to allow them to extend over more than four (or at most four and a half) hours each day.

A certain conformity to the standard and demands of public education is likewise to be kept in mind in the matter of secular and classical teaching. This is important. If the clergy are to direct and influence public opinion it is necessary that they possess a well-rounded education so as to enable them to meet on equal ground the men of culture around them who are the natural leaders of the less educated. Beyond this, however, special attention is to be given to Latin, not only as a medium of exact thinking during the study of philosophy and the scholastic branches of theology, but also because it is the liturgical language and the mother tongue of the Catholic priesthood throughout the Western world. But apart from the classes of philosophy, or dogmatic and moral theology, Latin need not be made the medium of the teaching, and even in these classes some liberty must be allowed so as to render the study of practical service.

Another point, mentioned in the Instruction of the Sacred Congregation, which may serve us in the improvement and perfecting of our seminary education is the method of teaching the philosophical and theological branches. The prevailing system of imparting knowledge in the higher studies by means of lectures, which is the vogue in most of our universities, needs to be supplemented by oral examinations and by discussions, whether in the form of the German *seminars* or in that of scholastic " disputations." According to the Roman program, one hour of the five given to the study of philosophy each week is to be devoted to " repetition," and one hour each fortnight to debate, in the form of a defence of a thesis. The customary branch of " propædeutics," which covers one year's course, is entirely abolished.

The Course for the Students of Theology.

The course of theology prescribed for the students of the higher seminary comprises the dogmatic and moral disciplines, Sacred Scripture, and ecclesiastical history.

To the study of dogma is assigned one hour daily during the entire four years' course. But this includes the apologetic branches of theology, which are to supplement the scholastic matter as hitherto taught from such texts as the *Summa* of St. Thomas, etc.

In like manner Moral Theology is to be supplemented by the study of Fundamental Sociology and Canon Law.

Four hours a week are to be given in the theological department to the study of Sacred Scripture; the first two years to be devoted to Introduction, the last two years to Exegesis,—in particular of the Psalms, the Gospels, and the Epistles.

For the study of ecclesiastical history the special recommendation is made that it consist not merely of a retailing of historical facts, but that the supernatural character of the life of the Church be duly considered in connexion with the events, so that the student be led to a due consideration of the philosophy of history as it was regarded by the Christian Fathers of old and by men like Cardinal Newman of our own times. For the Church is not merely a human institution but rather one that bridges the human and the divine, a semblance of the Incarnation of the Son of God.

Adequate time is to be allowed for the mastery of subsidiary studies, such as that of the Biblical languages, homiletics, liturgy, sacred art, and music. The rector and prefect of studies are directed to see that the professors cover the entire matter of the prescribed program during the allotted years of the course. Hence the teachers are cautioned to avoid disproportionate discussions of special topics at the expense of the full course.

These regulations seem well calculated to improve the discipline and teaching in ecclesiastical seminaries; and that there is room for improvement, not only in Italian seminaries but amongst ourselves as well, must be allowed by all who are familiar with the instruction and the methods in use, the defects of which have been pointed out from time time by men of unquestioned authority in such matters.

ROMAN SEMINARY LIFE.

THE following remarks on Roman seminary life are based upon the experience of a student who spent five years in a Roman college. With but few, if any modifications, none of them essential, they will apply to any of the numerous national colleges in the Eternal City, for these are all under the same method of management. This article does not regard any particular institution, since the system is contemplated as a whole. The Propaganda is the only University mentioned. The purpose of the remarks is to present the main features of student life in Rome in a general way and in an objective manner, without any personal reference to individual superiors, or students; to state existing conditions with candor and sincerity, and with a due and reverent regard for the authority entrusted with the actual status of affairs then and now prevailing. A broad classification will throw what follows under four heads, each with a number of subdivisions,—A. Discipline; B. Intellectual Life; C. Recreations; D. General Observations.

A. Discipline.

CAMERATA SYSTEM.

Each Roman seminary has a rector and vice-rector, who exercise a general supervision over its government. The discipline, however, is to a large extent in the hands of the students themselves, and forms a striking and characteristic feature of Roman seminary management. All the students in the college are divided into *camerate*. Each camerata has a prefect and an assistant prefect, both appointed by the rector, who are in charge of from eight to fourteen men, more or less, there being no fixed number. The prefect is the responsible person, and only in his absence has the assistant prefect any authority. The prefect is ordinarily, although not always, of a higher class, and theologians are always placed in charge of philosophers. Under no circumstances may a student leave his own camerata and go to another camerata for any purpose whatsoever, except with the permission of the rector. Each man must keep to his own room during the time the rule requires him to be there. Not even during recreation

may he go to his own room, but is required to take recreation in common with the members of his own camerata. Every exercise must be attended by the entire camerata in a body, all its members waiting for the signal of the prefect before starting for chapel, meals, class, or walks. No man may enter another's room. Even to leave chapel during a religious exercise requires the previous permission of the prefect of the camerata to which the student belongs, and the granting of such permission must afterward be reported to the rector. To be late for any common exercise requires similar report, as does sickness, whilst absence from class requires the previous consent of the rector. Since the students are so largely occupied in maintaining the discipline of the seminary, it comes to pass that in a great measure they take care of themselves, as the prefects are also students, and they too must study, and cannot be about watching the members of their camerata continually. A man feels that he is not watched, nor subjected to petty surveillance, and is left largely to his own honor. Even when an infraction of the rule does occur, unless it be a grave offence, it is usually, though not always, settled directly between the prefect and the man himself, without bringing the affair to the attention of the rector at all. In grave matters, where the intervention of the superior is deemed necessary, the offender himself is sent to the rector, to whom he presents his own case, making his own accusation and his own defence. The rector sometimes, though not always, sends for the prefect to hear the other side, but in the majority of cases the prefect does not find it necessary to go to the rector at all to report a man. This saves the prefect from the accusation of tale-bearing, and insures a first-hand report of the infraction of the rule by the offender himself.

The camerata system by its very nature imposes the necessity of constantly associating during one's entire course with practically the same group of from eight to fourteen men. The camerata always moves as a unit, and always preserves its individuality. The men composing it go in a body to chapel; they are so grouped there, as well as in the refectory, and on the walks; and with but few exceptions they rarely meet members of other camerate. It does not take long to exhaust the information that one man can impart to another, and after

the first two or three months it is probable that the conversation will be confined to trivialities, and the little round of each day's duties. Newspapers are forbidden, and as a result there is a temptation to talk of nothing except the day's work. That, however, could be made a source of great profit, should the students avail themselves of the opportunity. But it is only in exceptional cases that any great intellectual advantages are derived from camerata life. Recreation is just as obligatory as any other duty, and to be forced by the rule to take exercise with students who are clever, splendid, virtuous men, but, nevertheless, with whom one may have little in common, and whose intellectual tastes run along different lines, thus being deprived of the opportunity to choose congenial and stimulating companions, is no small trial to a man's character. He may complain, or he may comport himself with Christian resignation, and practise patience often in an heroic degree. But after a course of four years or more, if he makes the most of the situation, he will leave the seminary a trained man, able to adapt himself to, and rise above, almost any environment.

The camerata system contemplates having a prefect with his students continuously. They do not go out alone until they are in major orders, although this rule admits of some few and occasional exceptions. To go out in the city to purchase a book or to consult a physician, or to attend to any business, even the most trifling, requires that the student be accompanied by his prefect. In some colleges in order to economize the time of the prefect, or for other reasons, the students are sent out with the servants of the college, a practice deplored by the entire student body.

RECTOR AND STUDENTS.

Even though the students are the subordinate disciplinarians, the rector is the animating and controlling spirit, and it is his personality that gives a character to the college. The rector has regular office hours when he may be consulted by any of the students, whilst the prefects interview him weekly and even oftener. Without unduly intruding himself, or playing the part of an ecclesiastical gendarme, or scrutinizing the minutiæ of daily life, the rector knows what is going on, and

he is able, if he desires, to test the intellectual, moral and spiritual fibre of every man under his control, so that at the end of four, five, or six years, living under the same roof with the students, observing them under various conditions, at work and at recreation, studying, playing, and praying, he can measure their fitness for Holy Orders. The man who after such a period of trial can succeed in deceiving the rector of a Roman seminary would deceive the rector and combined faculty of any seminary in the world.

The relations between the rector and the students, however, can scarcely be called intimate or familiar. It is possible (although indeed it would be a very exceptional case) for a man to live within a few feet of the rector's apartments for weeks at a time and yet not find it necessary to exchange a dozen words with him, the rector exercising his authority meanwhile through the prefects. The rector and students neither associate with one another, nor do they recreate in common; and whilst it is done in some few cases, it is not a general rule for the rector to be accompanied on his afternoon walk by one or two of his students. Such a practice would, however, lead to more friendly relations between the rector and his men. The rector judges of the intellectual ability of the students from the notes furnished by the Propaganda. If the rector never sees nor hears of a man breaking a rule, or getting into difficulty with his prefect, or with other students, and there is no unfavorable testimony from the Propaganda, he is justified in arriving at the conclusion that the man must be a good student, because he gives no cause for complaint. There is no vote of a faculty of professors or other superiors when the time arrives for receiving minor or major orders: the decision in this momentous step rests with the rector.

SMOKING.

In some colleges the use of tobacco is absolutely prohibited; in others snuff is allowed, but smoking is put under the ban. Other seminaries, however, are to be found where smoking, while not encouraged, is tolerated. The vast majority of students learn to smoke before entering the seminary, and they will continue to smoke in spite of all regulations to the contrary. Breaking the smoking rule paves the way for the

violation of other regulations, and there is a belief gaining ground that the moral force of college discipline will be strengthened by lifting the interdict on smoking.

VISITORS.

Paradoxical as it may seem, it is very often quite as difficult to visit a Roman seminarian as it is to see the Pope. "Visitors not welcome" is substantially, if not actually, written over the entrance to every national college in Rome. Receiving callers is discouraged; and whilst an hour, more or less, on Thursdays and Sundays is set apart for the purpose of receiving visitors at the college, unless callers conform to this regulation, they and the students will be disappointed. For men 5,000 miles from home, suffering now and then from homesickness, scarcely any self-denial can be compared to the inability to have a few brief words with relatives or friends who bring news of their families across the broad Atlantic. Many a student returns to his native land after a residence of four, five, or six years in the Eternal City, to learn for the first time that several friends called upon him at his college in Rome, but were denied the privilege of seeing him because they failed to come on the regular visiting day or hour. This creates the false impression on the part of outsiders that the superiors are tyrannical, and that Roman seminary life is in a prison. Grave reasons are put forward by seminary authorities for this procedure, although the arguments are not conclusive to the vast majority of students. From the rector's point of view, visitors are a distraction; they wish to invite the students out for lunch, or to take them for a holiday in the city or country, when they really desire them to be the party conductor through the wonders of Rome. Valuable time is thereby lost, and an opinion is created in Rome that there is no discipline at all in that college whose students are frequently seen on the streets in the company of tourists.

B. Intellectual Life.

LECTURE SYSTEM.

The lecture system is employed. Few classes have an official text-book that is used to such an extent that a student can afford to dispense with taking notes in class. In the majority

of classes notes are relied upon to the exclusion of any text-book whatsoever, thus developing an absolute dependence on class notes, an author being consulted but rarely. There is, therefore, too frequently no work upon which a student can rely if he be compelled by sickness, retreat, or other cause to be absent from class. To acquire the matter covered during his absence, he must either study from another student's notes, or copy the notes himself. Those who have experienced the tedious labor of transcribing back notes have had ample reason to wish for a text-book to which they could refer in such a necessity. The very drudgery of supplying lost lectures has tempted many students to omit them altogether, taking a risk on the matter at the examination. Each class has its own instructor, a specialist in that department. There are ordinarily five scheduled class days each week, Thursdays and Sundays being free. The actual number of class days for the scholastic year, after making all deductions for vacations, holidays, and examinations, will not reach much beyond 130. There are four hours of class every day, two in the morning and two in the afternoon; but with intermissions and delays between classes, incident to the assembling of the various national colleges for the lectures, it is rare that any professor lectures longer than 50 minutes.

The professors come to class at the appointed time, deliver their lectures and leave, and except for those students who speak Italian or Latin easily and who can talk to the professors in the corridors while waiting for class, there is but scant opportunity for the students to meet them or consult them either before or after the lecture; and even should the occasion offer, it is so brief as to be scarcely sufficient for instructors and students to become well acquainted. The professors do not seek out the students to learn the mental strength and weakness of each individual. They do not live in the same college with them, much less visit them, and the seminary regulations forbid the students making calls in the city. In this way it is possible for a backward student to spend half a dozen years in Rome and, except for a formal salutation occasionally, only speak to his professors whilst he is being examined. The professors are ordinarily unaware of the capabilities of the students, for repetitions in class,

dissertations, and disputations are usually not given by the same man twice in succession, and they are thus unable to give direction or stimulus to their studies. This is another characteristic phase of Roman seminary training. It leaves men largely to themselves, and what they make of themselves is due in great measure to their own unaided efforts. Development comes from the inside. This may have its disadvantages, but it has its good features, and not the least of its results is that it tends to make men self-reliant, self-supporting, able to stand alone on their own merits, and to make their way themselves without constant external assistance and stimulus.

LATIN LANGUAGE.

Latin is the language used by the professors in their lectures. It is so, not only because Latin is the official language of the Roman Church, but also from the very nature of the complex student body attending the classes. To teach simultaneously the representatives of nearly half a hundred nations requires a universal medium of intercourse. To these might be added a further reason, the voluntary choice of both professors and students. The immense literature of Scholastic Philosophy and Theology is so intimately bound up with Latin, its terminology is so precise and well-defined, its expressions so direct and forceful, that the vernacular is scarcely adequate to express its full meaning. Four hours a day of Latin lectures for four, five, or six years, ought to give a man a fair command of the language, so that at the completion of his course he should be able to think in it, to write it, and speak it easily and correctly. As may be expected, the language of the professors lecturing on a technical subject is not always classical, but often in bursts of eloquence one may catch phrases and sentences having all the warmth and terseness and all the energy and sonorousness of the finest Latin prose.

Latin, however, has its disadvantages. The professors do not talk slowly for beginners, nor do they wait on laggards. They enunciate with the rapidity of an ordinary lecturer in the vernacular, with a speed varying from 125 to 250 words a minute, and as a result there are many students who lose in whole or in part the first two months or more of class while their ears become accustomed to what is for them a new lan-

guage. Shorthand is gaining favor as a means of economizing labor and increasing the efficiency and quantity of notes. From six to ten per cent of the students now use with great satisfaction some of the many standard systems of phonography. Class notes are mimeographed and multigraphed, and typewriters are being introduced. A more formidable obstacle, which is never really overcome, arises from the inability or impracticability of conversing freely with the professors in order to solve a difficulty, or to clarify a point in study. Not every student can speak Italian with fluency and the fear of making grammatical blunders in Latin prevents many from approaching their instructors to secure additional information. This difficulty is increased in the oral examinations. Students who lack the "facultas dicendi" sometimes obtain a lower mark than their actual knowledge of the matter justifies. Professors, however, reply to this by saying that the ability to speak Latin is in itself a matter for examination. The Italian pronunciation of Latin is also a source of some annoyance, but it soon disappears. At the end of from four to eight weeks, even though the student has been previously unaccustomed to Latin lectures, he should be able to take full and reliable notes.

TIME AVAILABLE FOR STUDY.

The great majority of Roman students bitterly lament the deplorable lack of time available for study. The very fact of being required to assemble daily at the Propaganda for lectures is in itself a loss of many valuable minutes. The journey to and from the various national colleges and the Propaganda, the waits and delays incident to the camerata system of discipline, dressing and undressing, going to and returning from class, all this consumes much valuable time, greater or less according to the distance of the respective colleges from the Propaganda. A concrete case will illustrate this. Suppose a college is seven minutes distant from the Propaganda (and there are very few colleges so close as that to it), its students must leave their college at 7.53 A. M. to be in time for the first class at 8 A. M. Allowing but four minutes for emptying the class rooms at ten o'clock and assembling the camerata groups, it will be 10.11 before the stu-

dents reach their college after the morning session. They have been absent 138 minutes, during which time they have had two lectures of perhaps 50 minutes each, or 100 minutes. There is, therefore, a difference of 38 minutes to be accounted for. Repeat this for the afternoon session, and the result is 76 minutes, or an hour and a quarter each day spent in going to and from class. This time would be available for study were it not cut up into such brief periods as to practically preclude the possibility of utilizing it. These figures are very conservative, and any one who has spent several years in Rome could easily augment them. There are some students who do manage to utilize some of these odd minutes by studying while walking to and from class, or while waiting on the bell at the Propaganda, but to do so requires an extraordinary force of will, a vast quantity of patience and concentration, and congenial walking companions, a combination not always to be found.

The time available for study never exceeds four hours a day, and the interruptions incident to the ceaseless round of each day's duties, such as letters, confessions, barber, interviewing superiors, etc., often diminish this. To attend class practically four hours every day at the Propaganda, and perhaps an hour or two at home, as the National College may be called, and then to have less than four hours a day to assimilate and digest the matter there treated is scarcely sufficient for the intellectual requirements of the average student. It has a tendency to create weak nerves, since students who are conscientious are always in distress about their studies, and they begin to neglect necessary recreation and sleep in order to keep pace with the advancing tide of matter for the examination.

The time available for study is further diminished by the various classes in the respective colleges or elsewhere, independent of the course at the Propaganda. Italian, Music, Liturgy, Moral Theology, Canon Law, and Philosophy consume from one to three hours a week, and often more. And as if this were not enough to swallow up what little time is left, in some of the colleges, and for some of the classes, there is what is called a "Repeater" who reviews the matter treated in the Propaganda. The purpose is to make it easy

for the students; but what the students need is not more professors, but more leisure to study and absorb and make their own the vast mass of material given them day by day at the Propaganda.

SPIRIT OF STUDY.

This condition so lamentable in theory, and a constant source of complaint in practice, produces in earnest students such a thorough aversion to idleness that they scarcely waste a moment. Every possible opportunity for study is utilized, often to the utter neglect of necessary physical exercise. How to keep students from applying themselves too closely is one of the problems of a rector of a Roman seminary. Men are not ashamed to study hard and long, and they do so at all times, in all places, and under the most varied circumstances. The shady walks on the Pincio, the broad avenues in the Villa Borghese, the open sunny square on the Janiculum, or the enclosed gardens of the Villa Mattei, become so many open air study halls, especially as the time for examination approaches. Incessant activity and patient industry become the order of the day, by reason of the constant effort to make the most of every moment of time, and while there is a penalty of an hour and a quarter or more exacted every day for attending the lectures at the Propaganda, the very fact of having so little time to study makes the student appreciate what a really precious thing time is, and the constant hunting for minutes for four or five years forms habits of industry and concentration that should last through life.

The fact that so many different colleges attend the lectures affords a stimulus for a man to study. Legitimate pride in his own college and his native country leads him to prepare himself well for a repetition or a dissertation, in order to reflect credit upon both the one and the other. There are frequent opportunities during the year for the display of talent by appearing in one of the many disputations held in all the classes at the Propaganda. Occasionally the professors appoint at random a man from some college, but as a rule the first prefect of each college chooses the student to represent his college. In some classes matter not of prime importance is left to the diligence of the students, a man from one of the colleges being appointed to treat it in class in concise form.

Such dissertations often occupy the time of two classes, and are usually delivered from memory. They greatly develop fluency in Latin and cogency in the grouping of arguments, results which more than repay the great amount of extra work that the student is required to expend upon them.

This spirit of study naturally has its reflection in all of the national colleges. No college cares to be eclipsed, and as a consequence there is a constant striving for points and places and the rewards of intellectual supremacy. The inter-collegiate written examination at the end of the scholastic year affords field for individual and collective effort, and the announcement of the prize winners is awaited with interest both by rectors and students of the different colleges.

CHANGE IN STUDY HOURS.

Another difficulty which disturbs new students and some old ones, for it sometimes requires many months to become accustomed to it, is the obligatory change in the hours devoted to study. The afternoon life of a Roman student is regulated by the Angelus, called the Ave Maria, which rings half an hour after sunset. At that time all students must be home in their respective colleges. As there are no recreation grounds surrounding the colleges of Rome, the students are obliged to take walks every day as their exercise. These walks last one hour and a half, and the time of walk depends upon the Ave Maria, ending at that time every night. Two hours of class must be attended every afternoon, which, if added to the hour and a half for walk, make three hours and a half of fixed employment every afternoon. By deducting three hours and a half from the time of the Ave Maria, the time for reporting at the Propaganda for the first lecture in the afternoon is obtained. For example, when the Ave Maria rings at 5 P. M., the earliest it ever rings, the first class at the Propaganda commences at 1.30 P. M., and the second at 2.30, ending at 3.30. The walk begins immediately after class, lasts one hour and a half, ending precisely at the Ave Maria, at the college of the students, and brings them home for the night. But as the Angelus does not ring at the same hour always, since it depends upon the changing time of the setting sun, the Ave Maria drops fifteen minutes every ten days or two

weeks, and instead of going to class every day at 1.30 during the autumn, and studying from five o'clock until 7.30 in the long winter evenings, the whole thing becomes reversed about the middle of June, when the Ave Maria rings at 8.15 P. M., the latest it reaches. At that time the students must go to class at 4.45 P. M., start on their walk at 6.45 P. M., and arrive home for the night at 8.15. As a consequence of this all study must be done in the heat of the afternoon before class, and at this time the customary siesta of an hour cuts down the time available for study. Thus in the winter there is a stretch of two and a half hours in the evening after class to study. At other times in the year half the afternoon's study is before class, and half after class. In June, however, there is absolutely no time for study after class, the students returning from their walk just in time to partake of the evening meal. Consequently to adapt oneself to do effective study in the morning, afternoon, or evening, or at any other time, and not to wait until evening exclusively, is in itself a distinct advantage, making a man independent of local conditions, and fitting him for study at all times.

EXAMINATIONS.

The examinations are held about Easter time and at the end of the scholastic year. Both are oral, and to obtain permission to pass to the next higher class, six points are required, notes being given on a scale of ten. At the end of the oral examinations in July, there is held a written Concursus, participated in by nearly all the colleges and religious orders attending the Propaganda. A theme is proposed; five hours are given to write the paper, and the results are announced six months later, upon publication of the official catalogue of the Propaganda.

Each candidate for Holy Orders must previously pass an examination at the Vicariate of Rome. One examination suffices for Tonsure and Minor Orders, but a separate test is required for each of the three Major Orders. One tract is required for Subdiaconate, two for Diaconate, and three for Priesthood, making six different tracts chosen at the option of the student from a list of about a dozen prepared by the Vicariate. The personal equation enters largely into these

examinations. For Priesthood some men are detained an hour or more, whilst others are rushed through in from seven to ten minutes. It depends upon who you are, where you are from, and what examiner you draw. A retreat of ten days for each major order is required, the retreats being ordinarily made in the house of some religious order or congregation. There are from twelve to fourteen ordinations held every year, St. John Lateran and Sant'Apollinare being the places most frequently selected. The ordinations at Trinity and Easter are the largest, at which time it is not rare to see 100 candidates for Major Orders in the prostration at St. John's, a truly solemn spectacle.

DEGREES.

The Degree of Bachelor of Theology is obtained at the end of the first year of Theology, and embraces the entire year's work. The Licentiate is obtained at the end of the third year ,and likewise embraces one entire year's work, while the Doctorate is awarded at the end of the fourth year, and embraces the work of the entire four years' course. All the degrees are obtained only after examinations, oral for all three, and a written one in addition for the Doctorate. The Doctorate embraces 100 theses taken from Scripture, Dogma, Sacraments, Apologetics, Moral Theology, Canon Law, History, and Liturgy. This is not the place to dwell upon the relative merits of the Roman Doctorate. The least that can be said of it is that, being the diploma awarded at the completion of a four years' course of studies, and having been obtained after both written and oral examinations before the entire board of professors, it is a certificate of application, and those who attain that diploma are able to produce documentary evidence that they have finished their course.

The proportion of doctors to the total number of yearly graduates at the Propaganda is not very large; only from thirty to forty per cent of the total number of graduates obtain the degree. In 1904 but seventeen doctors were created, and the figures are almost the same every year, notwithstanding the fact that about sixty men are annually graduated from the Propaganda.

At the Propaganda the Philosophy course embraces two years, including Mental Philosophy, Mathematics, Physics,

and Chemistry. Philosophy is taught in Latin, but the science classes are taught in Italian. The Bachelor degree is obtained after an oral examination at the end of the first year. The Licentiate can be obtained after an oral examination at the end of the second year, while to secure the Doctorate an examination, both written and oral, is required covering the two years' matter, the written examination embracing 80 theses.

ITALIAN LANGUAGE

It is not easy, although it is possible, for a Roman student to acquire proficiency in the Italian language, one or two hours' class a week being devoted to it. The vernacular of each country is spoken in the respective national colleges, and as the seminary rule forbids speaking not only to persons outside the college, but also to the Italian servants in the house, it is an uphill struggle to get such practice in Italian conversation as will fit a man for preaching in Italian upon the completion of his course.

C. RECREATION.

WALKS.

There is a walk of an hour and a half every day, weather permitting. On free days the walk is an hour and a half in the morning, and three hours in the afternoon. Very often the morning and afternoon walks are extended to visit some distant point of interest, or to visit a gallery or museum. Not all the time is spent in walking. The chief exercise of a Roman student consists in these walks about the city. The walks may be taken to a different place every day, being under the control of the prefect of each camerata. They furnish untold capabilities for independent study outside class, unless those opportunities be thwarted and nullified. To concrete one's idea of history by standing in the theatre of great events, to tread the ground sanctified by saints and heroes, to visit repeatedly for years, churches, galleries, museums, and monuments, with their stupendous treasures, is to acquire leisurely and without much effort a liberal education. The very richness of the possibilities for private study simply bewilder the observer. Paintings, sculpture, architecture, their birth, gradual development, culmination, and decline, for more

than twenty centuries, can be traced in Rome. In perhaps no other gallery in Europe can some features of the history of Italian Renaissance art be studied so well as in the Sistine Chapel. Archeology, pagan and Christian, has its home pre-eminently in the ruins and excavations of ancient Rome, and nowhere else on earth can life and color be given to some periods of the vanished past so clearly and so distinctly as in the Eternal City. History, ecclesiastical and profane, can be learned from the very stones, as they call out to us across twenty centuries of time from the ruins and existing monuments of popes, emperors and kings. All this can be drunk in and absorbed almost unconsciously, and with but ordinary powers of observation. The only difficulty is in choosing when there is such an overwhelming mass to attract and enchant the beholder. In this way it comes to pass that an observant student, and one who is intellectually curious, may in a few years acquire a vast amount of information at first hand concerning many objects altogether extraneous to his studies at the Propaganda.

The enforced walks are, however, a great source of annoyance. The system of discipline makes it obligatory for every man to go out on the walk at the appointed time, and to be excused from that duty requires the permission of the rector. It is sometimes not expedient to see the rector, because repeated requests to make exceptions to the general rule may engender the suspicion in the minds of superiors that the student is dissatisfied, or desires special treatment, and other inconveniences or prejudices may arise. The consequence is that many times students who are of a retiring backward disposition will go out on long walks of three hours or more when they ought to be in bed or resting, and the disinclination of such students to ask for permissions and special privileges will prompt them to put up with such inconveniences, even if they be required to rest from their exertions when they should be studying. In this way the enforced walks become a great burden, and defeat the very end for which they were designed.

DISADVANTAGES OF THE CAMERATA SYSTEM.

While the daily walks open up many advantages to a serious student, those very possibilities for education may be mini-

mized or almost nullified owing to circumstances over which the student himself has no control. For instance, the walks are under the control of the prefect. The entire camerata must go where he directs. In this way it is possible, and, alas how many regret it! to see a prefect send his whole camerata to the Pincio or the Villa Borghese day after day for years at a time, so that after a residence of four or five years in Rome a man may actually forget all he ever learned during his first year, when it was in a limited degree practically obligatory for the prefect to take the men, who are all new students, to the various points of interest during their walks. Under such conditions a studious man may desire and thirst for knowledge, without even a chance to quench his thirst. There are many students who have a taste for archeology, but as the Catacombs are a long distance outside the walls, and an extension of time is required to visit them, his prefect may, or his fellow students may influence his prefect to, deny him this privilege. In this way it is possible for a man to spend several years in Rome and never visit the Catacombs at all; and although the case is very rare, it has actually happened, to the personal knowledge of the writer.

The conditions of the camerata system of discipline obliging each camerata to maintain its individuality, and precluding the possibility of different groups of students associating together for the purpose of visiting libraries, museums, galleries, or historic ruins, make it impossible for serious students of different camerate with a special aptitude for painting, sculpture, architecture, music, archeology, history, Christian or pagan antiquities, to go out together, even in charge of a prefect, for the purpose of studying at first hand the immense treasures drawing them with an irresistible impulse and attraction. It must be confessed, however, that many students desire to study nothing but the bare class work assigned at the Propaganda. They do that and do it well, but think it sufficient. Such men might just as well be in Timbuctoo or Zanzibar as in Rome, for they could study their class matter as hard elsewhere. Hence those who wish to profit to the utmost by their residence, all too brief, in the Eternal City, are penalized by reason of being denied permission to develop whatever special talent they may have or desire to cultivate

in the realms of knowledge lying altogether outside their work at the Propaganda.

VACATIONS.

Classes cease about 21 June, the time between that date and 15 July being spent in preparing for examinations. Immediately after the last written examination the students leave Rome for the extremely long summer vacation, which lasts until about 5 November. This vacation period of more than three months and a half is spent in the mountains, the delightful woody slopes of the Sabine and Alban Hills being the favored places for the summer villas. The routine of villa life is but slightly different from that of the life in the City, if the attendance at classes be excepted, although even during the vacation there are classes in Italian, Music, Homiletics, etc. With but few exceptions, there is the same system of camerata discipline; the same rules must be observed; there are the same companions, the same food, the same mode of life. It would be a welcome change to a large number of students if the long vacation were shortened a full month.

SUMMER TRAVEL.

All students desire to travel during the summer vacation and they are often disappointed at being denied this privilege. The refusal may arise from a multitude of causes. The permission of the Ordinary is required, and in almost every case the bishops grant such permission subject to the decision of the rector. Consequently in a last analysis it resolves itself into the pleasure of the rector. There is much to be said in favor of students traveling. Travel is unquestionably a great educator, provided a man is capable of receiving all the education that traveling is capable of imparting, and there are few persons indeed to whom even the most hurried trip through Europe will not teach something. From the point of view of the individual student, and apart from his membership in a community whose general good he is bound to regard and promote, there can be no doubt that travel in vacation is a magnificent opportunity to study. After a year's residence in Italy a man ought to have acquired sufficient of the Italian language to enable him to make his way with ease. Not only this, but while he is a student, the vigor and

enthusiasm and buoyancy of youth are still upon him, his receptive capacity is larger, his powers of locomotion are greater, and he can put up with the inconveniences of travel better than at any other period of his life. For many men it is well-nigh impossible to return to Europe until after the lapse of many years, if even then, when they are past the age of enjoying things so intensely as they would have done in their youth or early manhood.

If a student has any interest at all in art, architecture, or history, if he desires to visit famous places, if he wishes to know the great galleries of Italy and Europe, if he longs to see the glorious buildings which are the envy and the admiration of the world, then certainly to deprive him of that pleasure and that profit is simply to stifle his intellectual progress. Who, for instance, standing in the vast sunny square of St. Mark's at Venice, and looking at that ecstasy of sculptured spray has not experienced a tonic and ennobling effect akin to that produced by classical music? Or who, from the Via del Proconsolo, in Florence, gazing on Brunelleschi's Dome, has not felt tingling in every fibre the unique beauty of that wondrous curve?

And yet there are students who have traveled in their vacations when they have had every opportunity that leisure could present to study, and who after returning from Venice will look with a blank stare if they are asked the style of architecture of St. Mark's. The writer has known men who, after seeing and visiting the Church of Santa Teresa in Rome repeatedly for years, have actually argued that it is a Gothic structure. Upon such men travel is no educator at all, and they might just as well stay at home, if we contemplate only their artistic education.

There are multitudes of serious students who feel no thrill as they gaze on the Pitti Palace, and who experience no increase of devotion at the deep religious atmosphere of San Zeno in Verona. If nature has not so constituted them, they should not on that account be denied the opportunity to travel in vacation. Art is not the only thing for which one travels. The routine of seminary life, with one day the same as another, year after year, is, to say the least, monotonous, even with the best intentions to submit to it with the highest spirit-

ual motives. Therefore to have a complete change of air, scene, food, companions, and of occupation for several weeks cannot but be beneficial physically and intellectually.

The intellectual profit to be derived from a trip in the summer will of course depend upon the student himself. Travel is able to impart just what the traveler is capable of receiving. "Quidquid recipitur, ad modum recipientis recipitur." The almost fabulous treasures of Italy and continental Europe cannot be studied in one visit. To put off seeing them until one is leaving for his native country after completing his course is simply to neglect them. How many men with the very best intentions have been compelled by circumstances over which they had no control to devote a scant hour or two to the Louvre, and never see the Bargello at all, simply because they were denied the opportunity of traveling during their course when they had the leisure to study what they desired.

All the numerous advantages of travel are not unknown to the rectors of the various colleges. They are themselves students and men of culture and experience, and they are anxious to educate their students in the fullest sense of the word. No rector would willingly stifle a man's intellectual growth. The prohibition to travel, therefore, often arises from the abuses to which the practice may easily give rise. If the students would guarantee their rectors that they were always the same, in college or in Munich, Milan or Paris; that their recreations while traveling were always legitimate; that they conducted themselves always like seminarians; that the careless habits acquired in the brief vacation would not throw out of balance the whole spiritual edifice built up during a seminary course,—there is little doubt but that summer travel would be encouraged rather than prohibited.

D. General Observations.

SPIRITUAL DIRECTION.

Every Roman seminary has a resident spiritual director, who has nothing whatever to do with the discipline of the college. He is always at the disposal of the students for consultation, advice, and counsel. He hears confessions at any time, and regularly throughout the year he holds conferences,

gives retreats, preaches sermons, and largely directs the meditations. The methods employed are the same fundamentally in all colleges. In addition to the resident spiritual director, there are other confessors called in every week and before feast days. Hence the most ample opportunity is afforded for spiritual development. Whenever possible, the feasts of the numerous illustrious Roman saints are celebrated by all or nearly all of the students going to the shrine of the saint, whether in basilica, church, chapel, or the Catacombs, and there receiving Holy Communion in a body, an event that will be indelibly impressed upon the memory. Who that has once enjoyed this privilege can ever forget the feast of St. Thomas Aquinas, of St. Aloysius, St. Stanislaus, St. John Berchmans, St. Philip Neri, St. Agnes, St. Cecilia, or St. Catharine?

CLIMATE.

The inconveniences occasioned by the climate are a factor to be reckoned with. It must be said with truth that for the greater part of the school year mere existence in Rome is a delight. The days in autumn and early winter and spring are incomparable; but strong lights have their dark shadows, and it often happens that the winters are very trying. The rooms of the students are not heated at all, and the thick walls and the stone, tile or brick floors produce a chilly atmosphere but little conducive to effective study during the winter, more especially as these cold days come at a time when the students must be in their rooms from 5 P. M. until 7.30 P. M. As a contrast to the chilly winters, another difficulty is met with in the heat of the summer. While it is not extremely warm in the shade and in the cool rooms of the houses not exposed to the sun, the enforced walks are very trying, and after a walk on a hot day it is almost a necessity for a student to change his clothes for dry ones.

HEALTH.

From a medical standpoint the climate of Rome should not present any inconvenience to a healthy student endowed with the most elementary prudence. If he obeys the rule of the college by sleeping the required number of hours every night, if he takes a reasonable amount of recreation and observes the simplest maxims of hygiene, he should be as healthy in

Rome as anywhere else in the world. It is not at all necessary to drink wine in Rome to be healthy. A respectable percentage of Roman students never taste wine during their entire course, and their number is increasing. Some men are obliged by their physicians to abstain from wine altogether in Rome, and many would not drink wine at all were tea, coffee, or chocolate served at meals.

UNIQUE FEATURES.

In spite of the camerata system of discipline, men do manage by connivance and without permission, at the Propaganda, at public functions, and in the parks to rub elbows with their companions from every corner of the world and occasionally for brief intervals to steal a word, and to glean ecclesiastical chit-chat from the ends of the earth.

Within the narrow limits of a single class-room at the Propaganda, for instance, containing less than 250 men, more than 40 languages are spoken, by students from every quarter of the globe. They come from the frozen steppes of Russia and the burning sands of the Sahara; from China, Egypt, Australia, and the Islands of the Pacific; from pagan India and infidel Turkey; from Catholic Spain and Protestant England. One meets newly converted Jews from the United States, as well as Syrians, speaking the same language as Christ himself, and who were Catholics at a time when history seems all but lost in the twilight of fable. The white race, of course, predominates, but here and there one may see ebony-hued negroes from the very interior of Africa, red-skinned North American Indians, yellow Mongolians from Japan, and brown-skinned Filipinos from the remotest verge of the outer world.

Hence an observant student should soon learn that whereas he had been originally unable to see beyond the narrow confines of his own country or his own diocese, his horizon has become widened; he realizes more thoroughly that he is a member of the universal Church; and without becoming a particle less loyal to his own country, he will begin to view things in their just proportions, acquiring an interest and a sympathy in the vast world-wide organizations of which he is a member.

A special advantage growing out of Roman seminary training is the opportunity it affords of occasionally seeing the Holy Father, and of attending some of the many great religious functions of the Eternal City. Students of the national colleges are frequently invited out to assist the Pontifical Masters of Ceremonies on these occasions. To attend a Papal Mass in St. Peter's or in the Sistine Chapel, to be present at the functions in the great Basilicas of Rome, to see and have an occasional word with the Cardinals and other prelates composing the Roman Curia, the men who as the instruments of the Holy Ghost are ruling the Church of Christ, is in itself an education that no amount of reading can supply.

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ST. VINCENT DE PAUL AND THE FOUNDATION OF SEMINARIES.

THE old order was rapidly changing when in the first half of the sixteenth century an apostate Friar flung into the dry wood of European society the torch which set the Old World aflame and cut off from the Rock of Peter nearly two-thirds of its Catholic peoples. It was a master-stroke, although the chief actor did not realize all its significance. He was successful because the material was ready. The mass was fit for the blaze. For two centuries and more forces had been at work, tending to disrupt the divine constitution of the Church. Schism, heresies, dangerous opinions, abuse of political power, exaggerated nationalism, corruption in high places, simony, concubinage, all had weakened the bond of union with Rome. The gold had become dim, the finest color changed; the stones of the Sanctuary were scattered.

Those evils might have been offset by a well-trained clergy, who would have thrown themselves into the breach, and beaten back the onslaught; but the clergy and even the monastic orders had lost their primitive fervor. Those earlier nurseries of ecclesiastical training, the episcopal and the monastic schools were in decadence, and the universities, while still centres of intellectual life, had become in many instances hot-beds of false doctrine and of renascent paganism. There remained indeed, even amid the grossest corruption, a leaven of sanctity

in the Church. A light kept burning, which the flood of many waters could not quench. Saints raised their voices against the prevailing corruption, and cried out for reform of the Church in its head and in its members.

It was high time then for change, when Paul III convoked the great Council which was to mark the beginning of a new era and impart an impulse to reform which has never since been lost. But, even at the outset, there was danger that the work of the Council would be nullified by the interference of the most powerful ruler in Europe at that time; for Charles V sought to control its order and its decisions in the interest of his political problems. The Holy Spirit was, however, with the Council. The Church's doctrine was restated, and placed beyond cavil on all controverted points. Above all, the clergy were to be reformed from top to bottom.

In their zeal for this reform the Fathers of Trent decided that no better means could be adopted than the training of candidates for the priesthood in strictly ecclesiastical seminaries. The needs of the time imperatively cried out for a stemming of the tide of ignorance and indiscipline. Keenly alive to those needs, the Fathers of that Holy Synod drew up the Decree (Sess. 23, C. 18) which, with the changes suggested by time and place, set up a standard of priestly science and sanctity that has ever since been followed. Paul IV is reported to have said that the Decree was enacted "by Divine Inspiration", and the prelates assembled declared that that alone would have repaid all their labors. Saint Charles Borromeo, who had been the controlling spirit of the last sessions of the Council, at once set about the establishing of a seminary in his diocese. And the Venerable Bartholomew of the Martyrs did the like in Braga in Portugal. But their example was not successfully copied elsewhere until nearly a century later. Several obstacles stood in the way: relics of older systems, decay of piety among the people, an indifferent and often vicious clergy, and the inertia to be overcome in every effort at reform.

Serious attempts were made in France toward the close of the sixteenth century to comply with the Tridentine Decree. The Councils of Rouen, Bordeaux, Tours, Bourges, Aix, Toulouse, all held between 1581 and 1586, ordered the institution

of seminaries without delay. But although seminaries were opened in many dioceses, they either failed altogether or became lay colleges. An assembly of the French clergy in 1529 decreed that four national seminaries should be opened, but the project was never realized.

When the efforts of so many and so zealous bishops proved abortive, the cause of the seminaries seemed to be hopeless. Providence, however, was just then raising up holy priests whose labors in that field were to be crowned with remarkable success.

Adrian Bourdoise, while yet a student in the College of Rheims, formed a small society of Bachelors in Theology, who should lead a common life in the practice of ecclesiastical virtues. After his ordination to the priesthood his home became the centre of a choice band of students, who were joined by a few priests and doctors of theology. His community began the work of reform by wearing the cassock in public. But they attracted attention chiefly by their modest and virtuous lives. As Rheims proved too narrow a field for his burning zeal, Bourdoise transferred his society to Paris, near the Church of St. Nicholas-du-Chardonnet. There he undertook the education of young clerics, with the approval of the Archbishop. Funds were furnished by pious friends and by the Assembly of the French clergy.

Bourdoise's zeal for the reformation of the clergy, and his blunt straightforward character prompted him to use rather bold language on his favorite subject, even to such a Bishop as St. Francis de Sales. On one of the Saint's visits to Paris, Bourdoise wrote him a long letter in reference to the comparatively slight results of St. Francis's preaching and writing, while his clergy and people remained so ill-instructed. The Saint read the letter twice with close attention, and then discussed it with his zealous friend. In the course of the conversation, Bourdoise made the pointed remark: "I am surprised that a Bishop whom the Lord has so richly endowed does not use his gifts in forming good priests, and that he devotes so much time to the direction of pious women". With charming modesty and humility, St. Francis replied: "I agree, and am firmly convinced that nothing is more necessary in the Church than the formation of good priests; but that is a

ministry too high for my weakness. I leave it in more skilful hands. De Berulle has taken it up; and he has greater ability and more leisure than I have, burdened as I am with the care of a vast diocese. I leave to the goldsmith the handling of gold and silver. A potter must be content to handle clay. Besides, I look upon the sanctification of women as a matter of great importance. When saintly and virtuous they can do great things for the Church, and spread abroad the perfume of piety. While their sex deserves great compassion, their fortitude merits great interest. They followed our Lord to the foot of the Cross, where there was but one Apostle to stand by Him."

Bourdoise's aim was not only the training of clerics; he strongly insisted also on community life for priests, in which mutual support and example would materially aid them in leading more priestly lives and in the performance of Church ceremonies. While in this latter respect he achieved a large measure of success, his efforts toward the permanent institution of seminaries were but the prelude to the lasting achievement of others. His failure was due in part, no doubt, to his rather domineering character, as well as to the spirit of worldliness and the mercenary aims of parents who entrusted their boys to his care.

Blessed John Eudes, a contemporary of Bourdoise, adopted milder and more successful methods. He too was devoured by holy zeal for the reformation of the clergy, and proceeded to carry out his designs by founding seminaries in the provinces. He had been trained in the Oratory School under De Berulle and enjoyed that great man's friendship and favor. His Society, the Congregation of Jesus and Mary, was modelled upon the French Oratory, and is still carrying on its work with marked success.

De Berulle himself originally intended to establish seminaries only; but, through a providential change made at Rome in his constitutions, his intentions were not carried out. The Oratorian schools became lay colleges. This was most fortunate; for if the Oratorians had control of the French seminaries, many more of the French clergy would have become tainted with Jansenism, as a considerable number of De Berulle's followers fell into the net of that pernicious sect.

In their early essays to institute seminaries after the model proposed by Trent, the French Bishops sought to educate together young boys in the humanities, and students of theology. But experience soon proved that that plan would not work. It became necessary therefore to establish separate institutions for each class. The first attempt at this separation resulted only in retreats for ordinands. Augustine Potier, Bishop of Beauvais, seems to have been the first French prelate to take up this phase of the subject. He was delighted and consoled at the success of the missions and the foundation of Confraternities of Charity by Saint Vincent de Paul and his companions in his diocese; but he deplored the ignorance and irregularities of his clergy. The zealous Bishop took St. Vincent into his confidence and asked him what could be done to remedy the disorders existing among his priests. The Saint answered: "My Lord, we must go to the root of the matter. It is impossible to do anything with priests hardened in vicious habits; for a bad priest is hardly ever converted. The work of reform must begin with those who are aspiring to the priesthood. Admit to Sacred Orders only those who show signs of a true vocation, and are endowed with the requisite knowledge for the discharge of the duties of the sacred ministry." This statement of St. Vincent fell in with the Bishop's own views; but how carry them out? Some time after, in 1628, while on a journey with the Saint, the Bishop outlined a scheme as the best that he could then devise. His idea was to bring together candidates for Holy Orders and give them conferences for about ten days on their duties and virtues. On hearing the plan thus briefly stated, St. Vincent exclaimed: "My Lord, this thought comes from God." The Bishop replied: "You must help me to realize it. I will have everything ready, but I depend upon you to draw up the order of exercises. Then come to Beauvais, fifteen or twenty days before the next ordination." St. Vincent was on hand in good time, accompanied by two doctors of the University of Paris, who were to give instructions in theology to the ordinands. The Bishop himself examined the candidates, and opened the retreat. St. Vincent gave the conferences on the Decalogue with such clearness, force, and unction that all chose him for their confessor. Even Duchesne, one of the doc-

tors, at once fell on his knees to the Saint to make a confession of his whole life.

Such was the immediate result of the first regularly organized retreat for ordinands in France. The Bishop of Beauvais was not slow in acquainting the Archbishop of Paris with his remarkable success; and the Archbishop promptly instituted like retreats for his own ordinands. St. Vincent was at first reluctant to undertake the work, deeming it inconsistent with the primary end of his Congregation, and believing that others were far better fitted for the task. But at length, urged by his friend Bourdoise and by the Archbishop, he opened his College of the Bons Enfants for retreats for ordinands. Later on, when Saint Vincent took possession of St. Lazare, the retreats were continued with manifest blessings. There Bossuet made his retreat for ordination in the Lent of 1652. There too De Rancé, the reformer of La Trappe, prepared to receive the priesthood. He afterward bore testimony that "St. Lazare was truly a House of God; that nowhere else was the like to be found."

It was not brilliant learning in St. Vincent and in his priests that attracted such men. It was the solid virtue, unobtrusive piety, innocence of life, candor, disinterestedness, and humility, together with the clear and practical character of their instructions, which recommended the Priests of the Mission to the bishops and clergy of France. In subsequent years Bossuet was invited to preach those retreats, and his appreciation of the honor does credit to his priestly soul. His relations with the sons of his saintly friend, M. Vincent, were always most cordial. It was one of them, Herbert, who received the great prelate's last will and testament; and the same Herbert, as Bishop of Agen, pontificated at Bossuet's funeral.

But obviously a retreat of ten days prior to ordination was not an adequate preparation for the work of the sacred ministry. It was only a makeshift, excellent as far as it went, but falling far short of the long and regular discipline of a seminary. The failure of almost all previous efforts, due to causes already indicated as well as to the fact that the intentions of founders of seminaries were in great measure frustrated by wealthy families who wished to give their sons a good education at the expense of the Church, thus excluding poor boys

of pious families, induced St. Vincent in 1635, conformably to the Tridentine Decree, to open a preparatory college for poor boys of from twelve to fourteen years of age. The Saint took a step forward when in 1637 he established the internal seminary, as he called it, for his own Congregation. He placed over it as director one of his earliest companions, John de la Salle. But the Saint, always eager to learn of others, first sent De la Salle to a Jesuit novitiate, where he should follow all the exercises, and become thoroughly imbued with the apostolic zeal which so distinguished the Jesuits in their foreign missions. The superior of St. Lazare had, however, no intention of changing the character of his Congregation. He insisted upon its being made up of secular priests living in community under perpetual vows. The course of studies introduced by St. Vincent into his seminary was almost exactly that which is now followed in all grand seminaries. It consisted of philosophy and theology with their kindred branches, pursued with a view to mission work, to the giving of retreats to ordinands, and to the direction of ecclesiastical seminaries. Aware of the danger of novelty, and of too great eagerness to acquire knowledge, St. Vincent put his students on their guard against these pitfalls. "Desire to know is good," he wrote to one of his superiors, "provided it be moderated. Bear in mind the warning of St. Paul 'Be wise unto sobriety.' Knowledge puffeth up, and is disposed to shun simple, humble, familiar occupations. Learned and humble priests are the treasure of the Mission, as good and zealous doctors are the treasure of the Church."

An incident in which one of his best professors, James de la Fosse, played a prominent part, brought forth a sharp rebuke from St. Vincent to his too conspicuous son. At a dramatic performance in the Jesuit College of Clermont, De la Fosse took a seat destined for some distinguished personage. No sooner was he seated than the rector sent a messenger to bid the missionary take a lower place. De la Fosse answered in Latin that the place suited him very well. The rector, taking him for an Irishman or a Pole, sent a scholastic to repeat the message in Latin. De la Fosse replied this time in Greek. The professor of rhetoric was next despatched with the rector's message, to which De la Fosse answered in

Hebrew. Presently a friend of the missionary who enjoyed the joke, introduced De la Fosse, who was accordingly assigned to an honorable place. On his return home, De la Fosse regaled his companions with the story of his experience; but his superior reprimanded him for conduct unbecoming a humble missionary, and promptly ordered him to go back and apologize to the rector. De la Fosse proved his virtue by instant obedience.

Saint Vincent's internal seminary was, after all, equivalent to a novitiate and scholasticate for his own Congregation. But the time was now ripe for the founding of regular seminaries for the diocesan clergy. The first important step toward this end was taken in 1640, when through the benefactions of friends, and the influence of St. Jane Frances de Chantal, Justus Guerin, Bishop of Geneva, invited Saint Vincent to found a grand seminary in Annecy. From a letter of the Saint to Codoing, superior of that house, we gather that as early as 1640 instruction had already begun. Another letter to the same in 1641 shows clearly that the seminary was in working order before 7 September of that year. "It was expedient," writes the Saint, "that you let me know, how you intend to conduct the seminary which you have opened."

At almost the same time, the Venerable J. J. Olier, a special friend of St. Vincent, and formerly his penitent, who however abandoned the Saint's direction, because he wished to have him made a bishop, was laying the foundation of Saint Sulpice, the parent seminary of that numerous progeny to which the clergy of France and of America owe so much. Olier, under the direction of De Condren, superior of the Oratory, joined a society of priests in the rue Vaugirard, over which he was soon made superior. His purpose was precisely that of St. Vincent—the reform of the clergy by regular seminary training. In 1642 Olier transferred his Society to Saint Sulpice, of which parish he had been made curé. In 1645 he obtained letters patent from the king for the erection of his seminary, and in 1654 it was approved by the Holy See.

A doubt exists as to the priority of the foundation at Annecy to that of the seminary established by the Venerable Olier. Opinions are divided. But no unworthy rivalry ever actu-

ated those saintly priests, whose sole aim was the infusion of a true priestly spirit into the clergy of France.

The rule which Saint Vincent drew up for the seminaries under the direction of his community is in all essential features the same as that which is in vogue to-day. The Saint began by stating that the seminary is instituted to honor the priesthood of Jesus Christ, and to form ecclesiastics to the virtue and science befitting their state. To this end seminarists are taught theology, the manner of administering the Sacraments, plain chant, church ceremonies, the method of catechizing, preaching, and hearing confessions.

But Saint Vincent could never be content with the dry bones of sacerdotal science. Students were above all to learn the science of the Saints, to become other Christs. Meditation, conferences, constant good example, frequent reception of the Sacraments of Penance and the Holy Eucharist were the principal means by which solid virtue was to be acquired. St. Vincent demanded that applicants for admission to the seminary should manifest a good will and a strong resolution to make progress in virtue and science; that they should learn to be humble and obedient to their superiors; that they should acquire fortitude and confidence to overcome obstacles, particularly in the beginning. Seminarists should make special profession of honoring the most Holy Sacrament of the Altar, and they should confess and communicate at least once a week. Once a month each seminarist was required to consult his director for advice as to his difficulties and progress. Worldliness in dress and manner was particularly to be shunned; and purity should be cherished as the crown of priestly sanctity. At the end of the school year, as at the beginning, all should make a spiritual retreat, so as to be fortified against relaxation and against the engrossing nature of their studies.

An important question arose about the method of teaching to be employed in seminaries,—whether by lecture or by the use of approved text-books supplemented by explanations of the professors. With his customary caution, and after consulting the best professors of his Congregation, Saint Vincent decided that the latter method is the more useful and practical for seminary courses. His reasons were that the teach-

ing would thus be more reliable, the Bishops more confident, and that the students would labor with greater diligence, if required to learn and frequently repeat a text. Saint Vincent did not deny the efficacy of the lecture system for students in universities, where the courses are given by specialists in their respective faculties, to picked students. His contention was that ordinary students would profit more by the method which he adopted. It is worth noting that Cardinal Richelieu approved of the Saint's plan. And in our own day Pius X has recommended that method for the Italian seminaries. The demand for Priests of the Mission to conduct seminaries became so great that Saint Vincent was hard pressed to meet it. But Providence came to his aid and supplied the needed subjects. After his death the demands increased, so that when the Revolution broke out in France fifty-three grand seminaries and nine preparatory seminaries were in charge of the Congregation of the Mission. This was nearly one-half of all the ecclesiastical institutions in that country.

When the Concordat restored the regular organization of the Church, the number of dioceses was considerably decreased; but the sons of St. Vincent were requested to reopen many of their seminaries. When the Concordat was so iniquitously dissolved by the French Government in 1904 twenty-six Lazarist seminaries were closed.

The present canonical standing of the Congregation of the Mission in regard to the conducting of seminaries rests upon a Brief of Pius IX, 28 February, 1873, in which the Pope authorizes that Congregation to accept from Ordinaries of dioceses invitations to take charge of their seminaries, without the need of recurring in each case to the Holy See.

The character of the discipline and instruction prevailing in French seminaries and in those modeled upon them has at times been severely criticized as being inadequate to the needs of the time. Students, it has been said, are prepared rather for the sacristy than for the active care of souls. It may, perhaps, be sufficient to say in answer that a system of ecclesiastical discipline and education which has produced the best of missionaries in the world; which has prepared men to undergo hardships and sacrifices for the love of their Master, and for the salvation of souls, should be awarded its one meed of

praise. Moreover, it has yet to be proved that priests who draw inspiration from the Tabernacle are not the best dispensers of the mysteries of Christ among the faithful.

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THE IMAGINATION IN SAINT FRANCIS DE SALES.

NO reader of the works of St. Francis de Sales can fail to notice how plentifully comparisons and images fall from the pen of the holy writer. By them the driest subject, the highest form of theological speculation, the loftiest flight of mystical contemplation become interesting, clear, and glittering; just as, after a summer's rain, the rays of the sun make the grass, the leaves, and the flowers brighter and more lustrous. Take, for instance, the very first words of the Preface of the Saint's immortal masterpiece, *Introduction to a Devout Life*: "Glycera, the nosegay-maker, knew so well how to diversify and arrange her flowers, that with the same flowers she could make a great variety of nosegays . . . In like manner the Holy Ghost disposes and orders, with so much variety, the instruction of devotion which He gives us by the tongues and pens of His servants." Or, go now to the very end of the *Treatise on the Love of God*. The title of the last chapter runs thus: "That Mount Calvary is the Academy of Love." It may be said that it is well-nigh impossible to open at random any of the volumes of the lovable Saint, without meeting one or more images coloring the page as the rainbow colors the skies.

WHY DID ST. FRANCIS MAKE USE OF COMPARISONS?

From its very nature, a comparison obviously implies two terms coupled together by a relation. We might say that a comparison is a species of the genus sign, the characteristic of which, to quote St. Augustine's words, consists in this, that besides the thing itself which is presented to the senses, the mind is led to the knowledge of something else. This notion teaches us further that the two terms implied in a comparison belong to two different orders,—to the sensitive and to the intellectual. The senses are, as it were, the messengers

through which the mind is addressed; a picture is formed by the imagination in order that an idea may be formed by the mind. Hence the law of universal art,—through the senses to the mind. This is the standard or the criterion according to which an artist must be judged. He must be thoroughly acquainted with the material and technique of his art; he must be a master of color, sound, words, as the case may be; but above all he must have an idea to express, a message to deliver. The same principle applies to the scientist who studies facts and phenomena, not merely in order to register them, but in order to discover through them the hidden laws of nature; and these are the message he has to deliver.

To restrict our attention to the poet (who stands in closer relation to our present subject), he must have eyes to see and words to describe. But shall we say that his work ends with describing what he sees? There is indeed a kind of poetry termed descriptive, which may bear witness to real skill and ingenuity, but such poetry is not of the highest order, because it lacks the inner meaning. Man may be interested in nature, but his chief interest is man. A descriptive poet may interest us; but if he is at the same time a psychologist, he will add interest to interest,—he will present to us the interior as well as the exterior world; he will combine the outer with the inner; above all he will please us by the subtle link he discloses between the two.

When the Word became Incarnate, He united His Divinity to our human nature, and when He began to preach the kingdom of God, something of the same kind took place in His teaching: the heavenly truths became, as it were, incarnate, uniting themselves to earthly and human things in the parables. So it was with St. Francis de Sales, to whom the text of St. Paul perfectly applies, that "his conversation was in Heaven". God and divine things filled his mind, and formed, as it were, a background ever present, ever the same, against which the things of this world stand out clearly; or rather, these truths were for him the only truly real things, earthly things only their shadows and representations. His friend, Bishop Camus of Belley, says of him: "When they spoke to him of buildings, pictures, music, hunting, birds, plants, gardens, flowers, he did not blame them for occupying

their minds with such things, but he would have preferred that they should use them as a means, or mystical ladder, whereby they might rise up to God; and he showed them by his own example how to practise this elevation of the mind." [1]

No wonder that he did the same in his treatises, sermons, letters, controversies, always seeking and making others seek the kingdom of God, endeavoring to lead them toward, and interest them in, things divine, using his vivid imagination to express and picture those things which his great mind understood so well and his burning heart loved so ardently. Truly, the things of the soul and the things of God are spiritual; they are of those things which the eye of man hath not seen, nor his ear heard; but man naturally desires and feels the need of seeing and hearing as far as he can. If then immaterial things are more adequately expressed in immaterial or abstract terms, they lose none of their truth but rather acquire greater clearness if they are likened unto material things, which are after all the first source of human knowledge and human speech. St. Francis knew this, and he acted accordingly. When explaining in his treatises the most intimate relations between the soul and God, or when expounding in his sermons the mysteries of the Christian religion, he multiplied comparisons without number, feeling that such a mode of treating spiritual truth was at the same time more satisfactory to himself and more beneficial to those whom he addressed. In him the saint and the artist complemented and helped each other.

Where did St. Francis get His Comparisons?

Where did he obtain those similitudes which, as he says, in his letter (on preaching) to André Frémiot, Archbishop of Bourges, "possess an incredible efficacy for enlightening the mind and for moving the heart"? His first source was the Holy Scriptures. The literal sense is of course to be made use of first and foremost; but there is also the allegorical sense: it is this which at present concerns us. So familiar was St. Francis with the Scriptures that their pages constituted for him, as it were, a world of their own, at once historical and divine. The personages and scenes contained

[1] *Esprit de S. François de Sales.* Paris. 1840. t. I, p. 302.

therein stand before his mind as so many types which can be applied to other things in order to illustrate them. Rightly did he distinguish between the allegorical sense proper,—that is, passages which are in the strict sense types,—and passages which lend themelves for comparison according to the humor of the reader. He himself explains this when he says, in the same letter: "The juniper tree under which Elias fell asleep in his distress, is said by several writers to represent the Cross; but, for me, I should rather say: as Elias went to sleep under the juniper tree, so must we also rest under the Cross of our Lord in the sleep of holy meditation; but I say this, not as though Elias was a type of the Christian, and the tree a type of the Cross; I would not affirm that the one represents the other, but I would compare the one with the other."

On the strength of this distinction, St. Francis makes a free use of the Holy Scriptures to draw many comparisons, some of which are most ingenious, whilst others are exceedingly impressive. For instance, the soul of man is compared to a paradise wherein the river of natural reason, made by God, flows. The water divides itself into four streams. Mortal sin is compared to the Dead Sea with its lifeless waters and barren shores. The divisions among Protestants are likened to a punishment sent by God to the builders of a new tower of Babel. Rebecca and her two children, Jacob and his two wives, illustrate the ways of divine love; in like manner does the Spouse of the Canticles. The angels on Jacob's ladder represent devout souls either ascending to union with God or descending to the help and support of their neighbors. And it would be a pity not to quote the following beautiful comparison taken from the same Biblical scene: "The ladder of Jacob reached from earth to heaven; so also the soul of our Divine Master, whose higher part rested in the bosom of the Father, while the lower remained on earth, because He had chosen to partake of our troubles, miseries and sorrows."

Not only did St. Francis draw comparisons from the Holy Scriptures, but he found in them an example of using what he himself quaintly calls "natural stories." He asks: Is it expedient for a preacher to use them? "Certainly," he re-

plies; "for the world created by the Word of God manifests that Word in all its parts. Each and all sing the praise of their Maker. It is a book which contains the Word of God, but in a language that all do not understand. Those who understand it by meditation, are right in using it, as did St. Antony, who had no other book. St. Paul says: 'Invisibilia Dei,' etc.; David also: 'Coeli enarrant gloriam Dei.' It is a book that contains much useful matter for similitudes, comparisons *a minori ad majus*, and a thousand other things. The ancient Fathers are full of them, and the Holy Scriptures abound in them: 'Vade ad formicam; sicut gallina congregat pullos suos,' etc., . . . and a thousand others."

St. Francis himself has an abundance of these figures; indeed they are to be found almost upon every page of his writings. Let us inquire into their source. Where did he get them from? In this as in other matters two means present themselves, — personal experience, and the experience of others. To begin with the latter, St. Francis relied upon the authority of men whose knowledge of nature was then unquestioned, but which nowadays is shown to have been deficient and very often incorrect. If we peruse the new and well-nigh perfect edition of his writings, in which the authors and books he quotes are noted in the margin, we shall frequently meet with Pliny's *Natural History*, and amongst others, we shall find Aristotle; and in nearly all cases we shall read the most extraordinary stories about animals and plants. From them, for instance, St. Francis cites the fabulous phœnix rising to a renewed life from its ashes; the king of bees, which we now know to be really a queen; the elephant whose anger is appeased by the sight of a lamb, and which, although being only *une grosse bête*, gives a good example to married people; the salamander which extinguishes fire; the serpent which stings with its tongue; the partridges of Paphlagonia which have two hearts; the pearls which spring from the finest heavenly dew, and perish if one drop of salt water penetrates into their shells; the small fish which is able to stop a ship, but is unable to set her in motion; the herb dodecathos which cures all ailments, etc.

Although there can be nowadays no acceptance of these unnatural stories, St. Francis made good use of them, and prob-

ably they were never turned to better account. In spite of their falsity, they were clear, full of meaning, and, under skilful handling, most apt for illustration. How delightfully he treats some of them! Listen, for instance, to this: "The halcyons form their nests like an apple, and leave only a little opening at the top. They build them on the sea shore, and make them so firm and impenetrable that, although the waves may come suddenly upon them, the water can never enter within. Keeping always uppermost, they remain in the midst of the sea, upon the sea, and masters of the sea. Your heart, dear *Philothea,* ought to be in this manner open only to heaven . . . "

If we now turn from nature, as seen through the eyes, or rather the imagination, of others, to nature as seen through his own eyes, we find St. Francis and ourselves on more solid ground. In the thirteenth chapter of the second book of his *Introduction to a Devout Life*, entitled: On Aspirations, Ejaculatory Prayers, and Good Thoughts, he repeats the lesson he had learned from St. Paul, to see the invisible things through the visible, when he says: "Such as truly love God can never cease to think of Him, breathe for Him, aspire to Him. To this all things invite them, as there is no creature that does not declare to them the praises of their Beloved." And he quotes the following examples. When walking on the seashore and beholding the waves dashing upon the sands and swallowing up shells and little periwinkles, stalks of weed and such little medley, while the adjoining rocks continued firm and immovable, St. Gregory Nazianzen thought of the souls of men, some feeble and faint-hearted, the others firm and courageous. Again, St. Fulgentius, when present at a general assembly of the Roman nobility, thought how glorious and beautiful must be the heavenly Jerusalem. St. Anselm while proceeding on a journey saw a hare, hard pressed by the hounds, run under his horse as a place of refuge, and thought of the soul pursued by her enemies.

Needless to say, this was also the practice of St. Francis, who always kept the eyes of his soul fixed upon God and the things of God, and at the same time those of his body open to things of nature, quite spontaneously adapting the latter to the former. Of these natural things many were, we might

say, objects of common experience, and likely to be used by other writers: the sun, the stars, the planets and comets, the seas and rivers, the birds of the air, the fishes of the sea, the beasts of the field, the proud and fiery steed, the humble and patient ass; men also, parents and children, soldiers and laborers. All these and many others suggested to the holy writer comparisons without number. Let us open the *Introduction to a Devout Life* and glance at a few examples: "As ostriches never fly, as hens fly low, heavily and but seldom, and as eagles, doves and swallows fly aloft, swiftly and frequently;" so is it with sinners, good people, and devout souls. "Consider the bees upon the thyme; they find there very bitter juice; yet, in sucking it, they turn it into honey;" so the devout soul converts her exercises of mortification into sweetness. "If charity be milk, devotion is the cream; if charity be a plant, devotion is its flower; if charity be a precious stone, devotion is its lustre; if charity be a rich balm, devotion is its odor." "The diseases of the soul, as well as those of the body, come posting on horseback, but depart leisurely on foot." The weak and faint-hearted penitents "abstain from sin, as sick men do from melons; but it is troublesome to them to refrain; they would at least smell them; and they account those happy who may eat them." "As the daylight increases, we see more clearly in the glass the spots and blemishes of our face;" so does the light of the Holy Ghost manifest the imperfections of our soul. "Blind men, who see not the prince, behave themselves nevertheless with respect when they are told of his presence; but the fact is, because they see him not, they easily forget;" so is it with ourselves and God. "Such as have been walking in a beautiful garden, depart not willingly thence without gathering four or five flowers to smell during the whole day after;" so must we do after meditation.

If we now open the *Love of God*, we find the following subjects used as comparisons: the plumage of the dove, the plant called Angelica, the emerald, the doctoring of a child, the managing of a horse, the emperor and the electors, the wife assuming the condition of her husband, the bees, the lodestone and the iron, the water distilled from flowers. These and several others are to be read in the first fifty pages of a volume which contains five hundred pages more.

Furthermore, we sometimes surprise St. Francis, as it were, in the very act of finding new comparisons. For instance, in a letter, he relates the following experience, which he at once applies to spiritual matters: "Some time ago, I saw a girl carrying on her head a pail of water in the midst of which she had placed a piece of wood. I asked her the reason of this, and she told me that it was to prevent the water from being spilled. Then, henceforth, I said, must we place the Cross in the midst of our hearts . . . " In another letter, he writes: "Not long ago I was standing near some beehives, and a number of bees settled upon my face. I was about to remove them with my hand, when a peasant said to me: 'Be not afraid; do not touch them and they will not sting you; but if you do, they will.' I believed him, and not a single one harmed me. Believe me, be not afraid of temptations; let them alone and they will not harm you."

In the *Love of God*, in order to show the excellence of the praise given to God by Our Blessed Lady, whose voice, as it were, rises above those of all other creatures, St. Francis relates from his own personal experience, how "two years ago at Milan we heard in different churches many sorts of music, but in a monastery of women we heard a religious whose voice was so delightful that she alone created an impression more agreeable, beyond comparison, than all the rest together, which, although otherwise excellent, seemed to serve only to bring out and raise the perfection and grace of this unique voice."

It is evident that St. Francis, just as he wished to make use of comparisons, so also he knew where to find them; and he found so many that the late editor of the *Œuvres Complètes,* Canon Mackay, O.S.B., wrote in his Preface to the third volume of Sermons: "It seems that all things offer to the amiable preacher the opportunity of making delightful comparisons, and of drawing practical applications as ingenious as they are unexpected."

How St. Francis Worked out His Comparisons.

If the subject in hand is vast and many-sided, he immediately distinguishes its many aspects, and illustrates each by comparisons, an abundance of which is always at his dis-

posal. Let us take two instances. The first: Heaven, concerning which he speaks so profusely and so well in his *Love of God*. "In this mortal life the soul is truly espoused and betrothed to the Immaculate Lamb, but not as yet married to Him. But in Heaven the marriage of this divine union will be celebrated."—"Who would ever equal the pleasure, if there be any, of living amidst the perils, the continual tempests, the perpetual agitations and vicissitudes which have to be gone through on sea, with the contentment there is of being in a royal palace, where all things are at every wish, yea where delights incomparably surpass every wish?"—The holy and ardent desire of uniting oneself to God is compared by the Saint to the "hart, which, hard set by the hounds, greedily plunges into the waters which he panted after, rolling and burying himself therein." And we shall see God as we see the sun, but with this difference, "that the sun's rays do not fortify our corporal eyes when they are weak and unable to see, but rather blind them; whereas this sacred light of glory strengthens and perfects our understanding."—There are however different degrees of union with God, just as "amongst many who hear excellent music, though all of them hear it, yet some hear it not so well, nor with so much delight, according as their ears are more or less delicate."—Nor shall any blessed or all the blessed together ever be able "to equalize their fruition to the infinity of God, no more than any fish or all the fishes ever saw all the shores of the sea, or any bird or all the flocks of birds together did ever beat all the regions of the air, or arrive at the supreme region of the same."—Sin will no longer be possible, on account of the fulness of divine love, just as "when a very full barrel is broached, the wine will not run unless it have air given above;" and also on account of the purity acquired through our union with the infinite God, as "the wine well purified and separated from the lees is easily kept from turning and getting thick."—Lastly, the soul aspiring to such blessedness is likened to "a heavenly nightingale shut up in the cage of his body: 'Alas! O Lord of my life,' he cries, 'ah by Thy sweet goodness deliver poor me from the cage of my body, free me from this little prison, to the end that, released from this bondage, I may fly to my dear companions who expect me there above in Heaven'."

We find the same plentifulness of figures applied to a practical subject of spiritual direction; to wit, our desires. "Do not fight with the monsters of Africa in imagination, and in the meantime, from want of attention, suffer yourself to be killed by every insignificant reptile that lies in your way."—"It is a good sign of health to have a keen appetite, but you must consider whether you can well digest all that you would eat."—"A variety of food, taken in any considerable quantity, overloads the stomach, and if the stomach be weak, destroys it."—"It is a disease of the mind not uncommon in persons ill in body, to desire physicians other than those at hand."—"The vine and fruit trees require pruning to enable the sap to produce more fruit."—"A traveller succeeds better, provided he begins his journey well, instead of troubling at once about the end."—"We cannot go to our destination without touching the ground; but we must not sprawl, nor can we think of flying."—"Do not send your oxen and plough to the field of your neighbor, but work in your own; . . . and what is the good of building castles in Spain, since you must live in France."

Not only does St. Francis know how to multiply comparisons about the same subject, but he knows—and he seems to take a special delight in this—how to use the same object for a great many comparisons. The bee is an example of this; children another. It is related in his life how much he loved children, whom he called "his little people," and how he was in return loved by them; and it may be said that he was well inspired by his love. He uses them to represent the union of the soul with God. He says: "We must not drop the comparison of the love of little children toward their mothers, because of its innocence and purity." But he alludes to them in connexion with many other subjects, and many are the pictures he draws from them—children awakened before they have slept enough; children unwilling to be put to bed; children holding their father's hand with one hand and gathering flowers with the other; children running after butterflies; children building their little doll's houses; children licking off the honey and throwing away the bread; children anxious to show their little companions a pretty feather they have found; children to whom their mother gives or refuses sweets; chil-

dren who, by dint of stammering with their mother, learn how to speak; children who, when afraid, run to their father or mother, etc.

The reader may have already noticed the freshness and originality of not a few amongst the comparisons above quoted. Even those which are, as it were, the common property of all writers, become St. Francis's own by a certain felicity, gentleness, and even quaintness which they assume in his hands. But we find also a good many comparisons, quite original, some of which are truly grand and majestic; the invention of the latter as well as the treatment of the former betoken a literary artist of no ordinary standard.

Does not the following comparison echo our Lord's description of death coming as a thief in the night? "Death comes with *woollen feet*, and thus it comes unheard and takes us by surprise." Another example on preparation for death: "One must quietly bid farewell to this world and withdraw little by little one's affections from creatures. The trees uprooted by the wind are not fit to be transplanted, as they leave their roots in the ground; but he who wishes to transplant them must skilfully little by little disengage their roots one after the other." One more instance, of a different character: "As the hungry hawk, seeing the fair prey and wishing to take flight to seize and feed upon it, instinctively dashes forward, but feeling itself bound down, in a fit of anger flaps its wings and struggles in such a way as to break its bonds; so the soul, having arrived on the green and gay hill of Hope, looks up toward Paradise as her prey, and endeavors to soar up, but feels herself bound down by sin."

This last comparison is not only original, but very beautiful, and many similar ones do we find, as though the imagination of the writer grew with the grandeur of the subject. In one of his first sermons he feels himself quite inspired by the Descent of the Holy Ghost, and, thinking of the wrath of God which was hitherto threatening mankind and which was transformed into an abundance of blessings and graces, his imagination conjures up a dry land under a stormy sky, pictures peasants panic-stricken, lifting up to heaven their grimy hands, and behold! the clouds break and send down a much-desired and fruitful rain. In another sermon, the

awful idea of the end of the world suggests the image of a public and solemn meeting, at the end of which servants go about extinguishing the torches, as God will extinguish the luminaries in Heaven; or, as when a king comes to live in a palace, the tapestries are hung, the furniture is arranged, and when he departs, all breaks up. We may here note that sometimes the simile is extended into a kind of apologue, several of which are to be found in the *Love of God*, as: the king's bride, the statue, the physician's daughter, etc.

Now, it must not be supposed that St. Francis was always hunting after comparisons. Because he thought they were an excellent means of clearly proposing spiritual things, and most adapted to human psychology, he wanted them, but they came quite naturally to him. A first proof of this is their abundance; another is their spontaneity. The proof of the latter lies in the fact that, while hurrying through his correspondence, which was a considerably heavy one, especially considering the many cares entailed by his position, sometimes in the course of a visitation in his diocese, or late at night after a day of uninterrupted or rather much-interrupted labor, or while the messenger was waiting who was to take his letters away,—then images come freely to him and flow gracefully from his pen. Let us choose a few short ones, as instances, from amongst very many. "As long as the great seal of the Heavenly Court is on your heart, there is nothing to fear." "Our body is no longer ours, as the ivory of Solomon's temple belonged no longer to the elephants that bore it in their mouths."—"I feel particularly rejoiced at the promotion of that worthy friend, whose merit, like the brightness of the sun, will shine forth more and more as he rises."

Who would not think the following to be an extract from an elaborate funeral oration carefully and leisurely composed, instead of being simply, as it is, the spontaneous outpouring of his soul in a letter to a friend, soon after the murder of King Henry IV of France: "Here he is dead, struck down by the hand of an unknown youth, in the middle of a street, with a contemptible stab of a knife! Who would have said that the river of a royal life, swollen by the affluence of so many streams of honor, victory, and triumph, on whose waters

so many people had embarked, should have perished and vanished in this way, leaving them on the dry sands? Was it not rather to be expected that this river should have emptied itself into Death, as into a sea and an ocean, through more triumphs than the Nile has mouths?"

The same spontaneity, naturally enough, showed itself in St. Francis's conversation. In the *Spirit of St. Francis*, his friend Bishop Camus has recorded many instances, and if some belong rather to his own invention (since he also had a fanciful and somewhat wild imagination), still the French proverb holds good: People lend only to the rich. Thus the Saint would say pleasantly, alluding to himself and his two brothers: "We three would make a good salad: John Francis would be the good vinegar, so strong is he; Lewis would be the salt, so wise is he;—and poor Francis is a good big fellow who would serve as oil, so much does he like meekness." Of those people who become conceited at a word of praise, he would say: "Weak is the head which aches at the smell of a rose;" and those who bustle about, attempting to do several things at once, he would compare to "one that tries to thread several needles at the same time." One day, toward the end of his life, when visiting the Priory of Talloires where he hoped to pass his last days, standing at a window which overlooked the wonderful mountain scenery, he exclaimed: "What a delightful situation! Great and beautiful thoughts will descend upon us thick and fast, as the snowflakes fall here in winter."

The conclusion now appears evident that inventiveness, fancifulness, gracefulness, and strength of imagination are among the features of St. Francis's writings; and, coupled with the learning of the theologian, the zeal of the apostle, the wisdom of the director, they contributed not a little to make him the man whom all Catholics admired, and whom, if many Protestants had learned to hate, many also had learned to love.

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Analecta.

ACTA PII PP. X.

I.

LITTERAE ENCYCLICAE AD ARCHIEPISCOPOS ET EPISCOPOS AMERICAE LATINAE DE MISERA INDORUM CONDITIONE SUBLEVANDA.

Pius PP. X.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Lacrimabili statu Indorum ex inferiori America vehementer commotus, decessor Noster illustris, Benedictus XIV gravissime eorum causam egit, ut nostis, in Litteris *Immensa Pastorum*, die XXII mensis decembris anno MDCCXLI datis; et quia, quae ille deploravit scribendo, ea fere sunt etiam Nobis multis locis deploranda, idcirco ad earum Litterarum memoriam sollicite Nos animos vestros revocamus. Ibi enim cum alia, tum haec conqueritur Benedictus, etsi diu multumque apostolica Sedes relevandae horum afflictae fortunae studuisset, esse tamen etiamtum "homines orthodoxae Fidei cultores, qui veluti caritatis in cordibus nostris per Spiritum Sanctum diffusae sensuum penitus obliti, miseros Indos non solum Fidei

luce carentes, verum etiam sacro regenerationis lavacro ablutos, aut in servitutem redigere, aut veluti mancipia aliis vendere, aut eos bonis privare, eaque inhumanitate cum iisdem agere praesumant, ut ab amplectenda Christi fide potissimum avertantur, et ad odio habendam maximopere obfirmentur".— Harum quidem indignitatum ea quae est pessima, id est servitus proprii nominis, paullatim postea, Dei miserentis munere, de medio pulsa est: ad eamque in Brasilia aliisque regionibus publice abolendam multum contulit materna Ecclesiae instantia apud egregios viros qui eas Respublicas gubernabant. Ac libenter fatemur, nisi multa et magna rerum et locorum impedimenta obstitissent, eorum consilia longe meliores exitus habitura fuisse. Tametsi igitur pro Indis aliquid est actum, tamen multo plus est quod superest. Equidem cum scelera et maleficia reputamus, quae in eos adhuc admitti solent, sane horremus animo summaque calamitosi generis miseratione afficimur. Nam quid tam crudele tamque barbarum, quam levissimas saepe ob causas nec raro ex mera libidine saeviendi, aut flagris homines laminisque ardentibus caedere; aut repentina oppressos vi, ad centenos, ad millenos, una occidione perimere; aut pagos vicosque vastare ad internecionem indigenarum: quorum quidem nonnullas tribus accepimus his paucis annis prope esse deletas? Ad animos adeo efferandos plurimum sane valet cupiditas lucri; sed non paullum quoque valet caeli natura regionumque situs. Etenim, cum subiecta ea loca sint austro aestuoso, qui, languore quodam venis immisso, nervos virtutis tamquam elidit; cumque a consuetudine Religionis, a vigilantia Reipublicae, ab ipsa propemodum civili consortione procul absint, facile fit, ut, si qui non perditis moribus illuc advenerint, brevi tamen depravari incipiant, ac deinceps, effractis officii iurisque repagulis, ad omnes immanitates vitiorum delabantur. Nec vero ab istis sexus aetatisve imbecillitati parcitur: quin imo pudet referre eorum in conquirendis mercandisque feminis et pueris flagitia atque facinora; quibus postrema ethnicae turpitudinis exempla vinci verissime dixeris.—Nos equidem aliquandiu, cum de his rebus rumores afferrentur, dubitavimus tantae atrocitati factorum adiungere fidem: adeo incredibilia videbantur. Sed postquam a locupletissimis testibus, hoc est, a plerisque vestrum, vene-

rabiles Fratres, a Delegatis Sedis apostolicae, a missionalibus aliisque viris fide prorsus dignis certiores facti sumus, iam non licet Nobis hic de rerum veritate ullum habere dubium.—Iam dudum igitur in ea cogitatione defixi, ut, quantum est in Nobis, nitamur tantis mederi malis, prece humili ac supplici petimus a Deo, velit benignus opportunam aliquam demonstrare Nobis viam medendi. Ipse autem, qui Conditor Redemptorque amantissimus est omnium hominum, cum mentem Nobis iniecerit elaborandi pro salute Indorum, tum certo dabit quae proposito conducant. Interim vero illud Nos valde consolatur, quod qui istas Respublicas gerunt, omni ope student insignem hanc ignominiam et maculam a suis Civitatibus depellere: de quo quidem studio laudare eos et probare haud satis possumus. Quamquam in iis regionibus, ut sunt procul ab imperii sedibus remotae ac plerumque inviae, haec, plena humanitatis, conata civilium potestatum, sive ob calliditatem maleficorum qui tempori confinia transeunt, sive ob inertiam atque perfidiam administrorum, saepe parum proficiunt, non raro etiam in irritum cadunt. Quod si ad Reipublicae operam opera Ecclesiae accesserit, tum demum qui optantur fructus, multo exsistent uberiores.—Itaque vos ante alios appellamus, venerabiles Fratres, ut peculiares quasdam curas cogitationesque conferatis in hanc causam, quae vestro dignissima est pastorali officio et munere. Ac cetera permittentes sollicitudini industriaeque vestrae, hoc primum omnium vos impense hortamur, ut quaecumque in vestris dioecesibus instituta sunt Indorum bono, ea perstudiose promoveatis, itemque curetis instituenda quae ad eamdem rem utilia fore videantur. Deinde admonebitis populos vestros diligenter de proprio ipsorum sanctissimo officio adiuvandi sacras expeditiones ad indigenas, qui Americanum istud solum primi incoluerint. Sciant igitur duplici praesertm ratione se huic rei debere prodesse: collatione stipis et suffragio precum; idque ut faciant non solum Religionem a se, sed Patriam ipsam postulare. Vos autem, ubicumque datur opera conformandis rite moribus, id est, in Seminariis, in ephebeis, in domibus puellaribus maximeque in sacris aedibus efficite, ne unquam commendatio praedicatioque cesset caritatis christianae, quae omnes homines, sine ullo nationis aut coloris discrimine, germanorum fratrum loco habet; quaeque non tam verbis, quam rebus factis-

que probanda est. Pariter nulla praetermitti debet, quae offeratur, occasio demonstrandi quantum nomini christiano dedecus aspergant hae rerum indignitates, quas hic denunciamus. —Ad Nos quod attinet, bonam habentes non sine causa spem de assensu et favore potestatum publicarum, eam praecipue suscepimus curam, ut, in ista tanta latitudine regionum, apostolicae actionis amplificemus campum, aliis disponendis missionalium stationibus, in quibus Indi perfugium et praesidium salutis inveniant. Ecclesia enim catholica numquam sterilis fuit hominum apostolicorum, qui, urgente Iesu Christi caritate, prompti paratique essent vel vitam ipsam pro fratribus ponere. Hodieque, cum tam multi a Fide vel abhorrent, vel deficiunt, ardor tamen disseminandi apud barbaros Evangelii non modo non inter viros utriusque cleri sacrasque virgines remittitur, sed crescit etiam lateque diffunditur, virtute nimirum Spiritus Sancti, qui Ecclesiae, sponsae suae, pro temporibus subvenit. Quare his praesidiis quae, divino beneficio, Nobis praesto sunt, oportere putamus eo copiosius uti ad Indos e Satanae hominumque perversorum servitute liberandos, quo maior eos necessitas premit. Ceterum, cum istam terrarum partem praecones Evangelii suo non solum sudore, sed ipso nonnumquam cruore imbuerint, futurum confidimus, ut ex tantis laboribus aliquando christianae humanitatis laeta messis efflorescat in optimos fructus.—Iam, ut ad ea quae vos vel vestra sponte vel hortatu Nostro acturi estis in utilitatem Indorum, quanta maxima potest, efficacitatis accessio ex apostolica Nostra auctoritate fiat, Nos, memorati Decessoris exemplo, immanis criminis damnamus declaramusque reos, quicumque, ut idem ait, " praedictos Indos in servitutem redigere, vendere, emere, commutare vel donare, ab uxoribus et filiis separare, rebus et bonis suis spoliare, ad alia loca deducere et transmittere, aut quoquo modo libertate privare, in servitute retinere; nec non praedicta agentibus consilium, auxilium, favorem et operam quocumque praetextu et quaesito colore praestare, aut id licitum praedicare seu docere, atque alias quomodolibet praemissis cooperari audeant seu praesumant." Itaque potestatem absolvendi ab his criminibus poenitentes in foro sacramentali Ordinariis locorum reservatam volumus.

Haec Nobis, cum paternae voluntati Nostrae obsequentibus, tum etiam vestigia persequentibus complurium e decessoribus

Nostris, in quibus commemorandus quoque est nominatim Leo XIII fel. rec., visum est ad vos, venerabiles Fratres, Indorum causa, scribere. Vestrum autem erit contendere pro viribus, ut votis Nostris cumulate satisfiat. Fauturi certe hac in re vobis sunt, qui Respublicas istas administrant; non deerunt sane, operam studiumque navando, qui de clero sunt, in primisque addicti sacris missionibus; denique aderunt sine dubio omnes boni, ac sive opibus, qui possunt, sive aliis caritatis officiis causam iuvabunt, in qua rationes simul versantur Religionis et humanae dignitatis. Quod vero caput est, aderit Dei omnipotentis gratia; cuius Nos auspicem, itemque benevolentiae Nostrae testem, vobis, venerabiles Fratres, gregibusque vestris apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum, die VII mensis iunii MCMXII, Pontificatus Nostri anno nono.

PIUS PP. X.

II.

Motu Proprio de Catholicorum in exteras regiones Emigratione.

Cum omnes catholicos Ecclesia materno studio complectatur, tum peculiari quadam sollicitudine caritatis eos prosequitur, qui, ut victum labore quaerant, aut meliorem sibi fortunam comparent, relicto natali solo in longinqua migrant, ubi saepius eis timendum est, ne, dum mortalis vitae rationibus prospiciunt, lamentabilem sempiternae iacturam faciant. Plura enim et illustris Nostri Decessoris et Nostra testantur acta, quanto opere Apostolica Sedes bonorum societates foveat in salutem emigrantium institutas, quantamque praesertim adhibeat curam, ne Antistites sacrorum patiantur in re tam gravi pastoralem industriam suam desiderari. Iam vero, cum ob aucta populorum commercia et expeditiores commeatus aliasque causas plurimas, quotidie in immensum crescat emigrantium numerus, intelligimus Nostri muneris esse idoneum aliquod reperire providentiae genus, quo quidem horum omnium filiorum temporibus succurramus. Equidem valde commovemur maximis periculis, in quibus religio moresque versantur tot hominum, qui, ut plurimum, ignari regionis et

linguae, atque ope sacerdotum suorum destituti, spiritualis vitae adiumenta nec ipsi sibi parare possunt, nec, quantum satis est, exspectare ab Ordinariis locorum aut a consociationibus iis, quae in id sunt institutae. Quae vero ad medendum his tantis incommodis excogitata sunt, optatum non solent habere exitum, propterea quod eorum, qui in hac gravissima causa elaborant, laudabiles conatus aut operis magnitudine superantur aut consensum et unitatem saepe non assequuntur. — Nos igitur, tempus esse iudicantes necessitatibus tam magnae multitudinis stabili quadam ratione in perpetuum subveniendi, cum S. R. E. Cardinales e Sacra Congregatione Consistoriali in consilium adhibuerimus, Motu Proprio ac de Apostolicae potestatis plenitudine, apud eam ipsam Congregationem novum Officium, seu *Sectionem* ut aiunt, *de spirituali emigrantium cura* constituimus. Huius Officii partes erunt, quaerere et parare omnia, quaecumque opus sint, ut in iis quae ad salutem animarum pertinent, emigrantium latini ritus melior conditio fiat, salvo tamen iure Sacrae Congregationis Fidei Propagandae in emigrantes ritus orientalis, quibus eadem Congregatio pro suo instituto opportune consulat. Ac de sacerdotibus ipsis emigrantibus hoc idem unice cavebit Officium; ad quod propterea praescriptiones ea de re, decretis Sacrae Congregationis Concilii datas, avocamus. —Itaque Sacra Congregatio Consistorialis, accedente Ordinariorum studio, quorum quidem ipsa confirmabit fovebitque in advenas auctoritatem, suffragante etiam opera consociationum emigrantibus adiutandis, quarum beneficam actionem, quocumque res postulaverit, diriget, divino munere poterit et quae sint, pro varietate regionum, necessitates emigrantium cognoscere, et quae peropportuna visa fuerint malorum remedia decernere. Confidimus autem fore, ut quicumque catholicam rite colunt fidem, opus tam sanctum in salutem fratrum institutum precibus atque etiam opibus, pro sua quisque facultate, promovere velint, praesertim cum pro certo habere debeant summum Pastorem et Episcopum animarum nostrarum sua ipsorum caritatis officia amplissimo in caelis praemio remuneraturum.

Datum Romae apud Sanctum Petrum die XV mensis augusti MCMXII, Pontificatus Nostri anno decimo.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

DE CONCLUSIONE MATUTINI ET INCHOATIONE LAUDUM PRO RECITATIONE PRIVATA IN TRIDUO MORTIS CHRISTI ET IN OFFICIIS DEFUNCTORUM.

Novo edito Psalterio cum Ordinario divini Officii per apostolicam Constitutionem *Divino afflatu*, pluribus e dioecesibus sacrae Rituum Congregationi sequens dubium pro opportuna solutione propositum fuit, nimirum:

Quum in Ordinario divini Officii praescribatur modus Matutinum concludendi et Laudes incipiendi quoties in privata recitatione istae ab illo separantur; quaeritur: Quid in casu agendum est sive in triduo Mortis Christi, sive in Officiis defunctorum?

Et sacra eadem Congregatio, ad relationem infrascripti Secretarii, re accurato examine perpensa, respondendum censuit:

Ad omnem dubitationem tollendam, in futuris editionibus Breviarii Romani, singulis diebus tridui Mortis Christi, post IX responsorium, sequens rubrica inseratur:

Si Matutinum in privata recitatione a Laudibus separetur, subjungitur oratio Respice quaesumus Domine, *etc.: Laudes vero, dictis secreto* Pater noster *et* Ave Maria, *absolute a prima antiphona incipiuntur.*

Item in Commemoratione omnium Fidelium defunctorum, post IX responsorium, sequens addatur rubrica:

Si Matutinum in privata recitatione a Laudibus separetur, subjungitur:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oratio.

Fidelium Deus, *etc.*

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

Tandem in Officio defunctorum, tam in Breviario quam in Rituali Romano, ante Laudes sequens rubrica inseratur:

Si Matutinum, cum unico vel cum tribus Nocturnis, in privata recitatione a Laudibus separetur, post ultimum responsorium subjungitur:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Deinde dicitur oratio (*seu orationes*) *ut ad Laudes, additis sequentibus:*

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

Laudes vero, dictis secreto Pater noster *et* Ave Maria, *absolute inchoantur ab antiphona* Exsultabunt Domino.

Atque ita rescripsit et servari mandavit, die 24 iulii 1912.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien, *Secret.*

II.

DECRETUM CIRCA MODULANDAS MONOSYLLABAS VEL HEBRAICAS VOCES IN LECTIONIBUS, VERSICULIS ET PSALMIS.

A quibusdam cantus gregoriani magistris sacrae Rituum Congregationi sequens dubium pro opportuna solutione expositum fuit; nimirum:

An in cantandis Lectionibus et Versiculis, praesertim vero in Psalmorum mediantibus ad asteriscum, quando vel dictio monosyllaba vel hebraica vox occurrit, immutari possit clausula, vel cantilena proferri sub modulatione consueta?

Et sacra eadem Congregatio, approbante sanctissimo Domino nostro Pio Papa X, rescribere statuit: *Affirmative ad utrumque.*

Die 8 iulii 1912.

FR. S. CARD. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien. *Secretarius.*

III.

INSTRUCTIO SEU RESPONSUM SACRAE RITUUM CONGREGATIONIS RMIS LOCORUM ORDINARIIS VEL SUPERIORIBUS ORDINUM SEU SODALITATUM POSTULANTIBUS KALENDARII PROPRII REFORMATIONEM, VEL EXPUNCTIONEM FESTORUM AUT REDUCTIONEM RITUS.

Mens sacrae Rituum Congregationis est, ut, rite postulante rmo Ordinario loci, seu Superiore Ordinis vel Sodalitatis, in posterum, de apostolica venia, relicto proprio kalendario, adhiberi valeat kalendarium Ecclesiae universalis, additis tantummodo Festis quae stricto sensu propria dici possunt, ad normam Constitutionis apostolicae *Divino afflatu* et recentium rubricarum, *tit. II, num. 2, litt. e.* Quo in casu elenchus Festorum, adductis rationibus de eorum proprietate, ad sacram Rituum Congregationem cum supplici libello transmittatur.

Ex Secretaria S. R. C. die 25 iulii 1912.

✠ PETRUS LA FONTAINE, Episc. Charystien. *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

I.

LITTERAE CIRCULARES DE SEMINARIIS ITALIAE AD REVERENDISSIMOS ORDINARIOS.

Le Visite apostoliche fatte lo scorso anno nei Seminari d'Italia hanno rilevato che per la premurosa e vigile cura degli Ordinari, la condizione di questi istituti, grazie a Dio, si è universalmente tanto avvantaggiata da far concepire le migliori speranze per l'avvenire.

È ben vero che alcuni Seminari si sono trovati così stremati di numero da ingenerare non lieve preoccupazione: e si è anche da taluni pensato, che questa diminuzione di alunni e di perseveranza nelle primitive aspirazioni allo stato ecclesiastico si debba attribuire sia ai nuovi sistemi di studi medi, ginnasiali e liceali, sia al concentramento per gli studi superiori.

Ma se si considera che questo fenomeno si è verificato anche in diocesi dove di concentramenti non vi fu mai pensiero; e viceversa in altre diocesi, dove gli studi medi erano in piena conformità alle norme pontificie, e dove avvenne il concentramento per la teologia, gli aspiranti allo stato ecclesiastico

non hanno fatto punto difetto; si deve necessariamente concludere che non sono queste le ragioni adeguate e sufficienti per spiegare il fatto, ma che esse debbono ricercarsi altrove. E certamente le ostilità, cui da tante parti ed in tanti modi è fatto segno il clero, le poche attrattive umane dello stato ecclesiastico nei nostri giorni, i maggiori vantaggi terreni che offrono altri stati ed offici, talora anche con minori anni di studio e minori spese, non possono non stornare molti dal mettersi per la via del Santuario, e non tentare altri dal perseverare in essa, specialmente se durante gli studi medi non siasi avuta molta cura di fortificare le deboli volontà degli alunni del Seminario e di custodirle dai pericoli della seduzione.

Ed appunto in questo si deve riporre la causa ultima e vera della diminuzione degli alunni nei Seminari e della mancanza di perseveranza di molti nelle primitive aspirazioni.

Ma checchè ne sia di ciò, poichè per le divine promesse è certo che mai si inaridirà in Israele la stirpe levitica, e che l'assistenza divina e le vocazioni allo stato ecclesiastico non mancheranno nella Chiesa *usque ad consummationem saeculi*, nè faranno giammai difetto anime generose che rispondano alla voce del Signore, anche quando le chiama alle privazioni od al sacrifizio; non vi è da cadere di animo pel disagio presente di cui soffrono molte diocesi.

Ben piuttosto conviene pensare al riparo. Ed a tale effetto è necessario che gli Ordinari eccitino lo zelo dei parrochi e di zelanti sacerdoti, affinchè cerchino nelle loro parrocchie giovinetti di buona indole, di sufficiente ingegno, inclinati alle cose di chiesa; e trovatili, ne abbiano una cura speciale e li coltivino nella pietà e negli studi con pazienza, con amore, con ogni industria ed anche con qualche aiuto temporale, affinchè, se la voce di Dio li chiamasse, possano esser atti e preparati a rispondervi e ad entrare a suo tempo nei Seminari. In questa guisa in più diocesi si è procurato alla Chiesa del Signore un drappello di eletti chierici e sacerdoti.

Ma ciò che interessa più ancora del numero è la santa e perfetta formazione dei futuri ministri di Dio. Ed è a questa che conviene sopratutto e con ogni studio mirare, non contentandosi dei miglioramenti sin ora ottenuti, ma cercando e di mantenerli e di accrescerli ognor più.

A tale effetto il S. Padre, mentre in generale ed a tutti raccomanda l'osservanza delle norme pontificie e dei principî su cui si basa il Programma di studi pubblicato dalla S. C. dei Vescovi e Regolari, nonchè delle disposizioni sia generali sia speciali susseguentemente emanate dalla S. Sede, compatibilmente con ciò che appresso si dirà; richiama l'attenzione dei Rmi Ordinari sui seguenti punti speciali, che, in seguito ai risultati delle Visite apostoliche, secondo il desiderio espresso da molti Vescovi, e col voto degli Emi Padri di questa S. C., ha creduto necessario segnalare e stabilire.

1. In primo luogo, ottimo, per non dire necessario, consiglio sarebbe di separare nei Seminari gli alunni grandi dai piccoli, e, dove fosse possibile, formarne due istituti. Ciò è già in uso da gran tempo in alcune grandi diocesi, come Torino, Milano, ecc., e si è recentemente attuato dove pei concentramenti avvenuti gli alunni di teologia e talora anche di filosofia, di più diocesi furono riuniti in un solo istituto interdiocesano, rimanendo nel Seminario diocesano gli altri.

La ragione di questo consiglio è data da ciò, che non si può convenevolmente ed utilmente appropriare la stessa disciplina, le stesse prediche, le stesse istruzioni, le stesse pratiche di pietà, le stesse comuni letture ai giovanetti di 12 o 15 anni, di limitata intelligenza, incerti ancora del loro avvenire, ed ai maggiori di età, nel pieno sviluppo della mente e con propositi già formati. Una disciplina poi media, atta a formare convenientemente gli uni e gli altri, è cosa impossibile.

2. Non si ammettano mai nel Seminario, sia pure per le prime classi di studio, giovanetti che chiaramente professino di non volersi far sacerdoti; ma si esiga almeno che manifestino un' iniziale inclinazione allo stato ecclesiastico. Coloro che positivamente aspirano allo stato secolaresco si trovano e debbono trovarsi necessariamente a disagio nel Seminario, dove tutto tende e deve tendere non a mire mondane, ma alla pietà, al raccoglimento, alla formazione ecclesiastica. Inoltre la promiscuità di alunni non chiamati e di altri chiamati allo stato ecclesiastico riesce sempre fatale a questi ultimi, e, secondo che l'esperienza ha dimostrato, causa la perdita di molte vocazioni.

Se quindi i Rmi Ordinari credono utile o necessario aprire a giovanetti laici un luogo di educazione sotto la tutela della

Chiesa, formino un collegio separato, interamente diviso dal Seminario. In questo caso però ben si guardino, come di dovere, da ciò, che le rendite destinate dalla pietà dei fedeli o per speciale grazia della S. Sede alla formazione dei chierici, siano devolute anche in piccola parte a vantaggio del collegio secolare.

3. È di somma importanza che si abbia tanto per i piccoli quanto pei grandi Seminari un luogo di villeggiatura, e che siano accorciate al possibile le vacanze in famiglia. In altri tempi, con vacanze scolastiche autunnali ben più limitate, il ritorno in famiglia poteva riuscire meno pericoloso. Oggi con tre mesi ed oltre di vacanze scolastiche, con la grande libertà di usi e costumi introdotta nella società e nelle famiglie, e con la grande diffusione di libri e giornali perniciosi, la libera e lunga permanenza degli alunni nei loro paesi non può non essere dannosa e spesso fatale.

Dati quindi, secondo la prudente discrezione dei Rmi Ordinari, un 10 o 15 giorni agli alunni affinchè riveggano i loro parenti, e possano un poco conoscere che cosa sia il mondo, si richiamino nel Seminario o nella villeggiatura, ed ivi si dia loro il mezzo di ricrearsi onestamente per riprendere con maggior animo gli studi nel susseguente anno, in guisa però che non abbandonino interamente i libri, e coltivino sempre collo stesso amore le pratiche di pietà.

4. Divisi i Seminari grandi dai piccoli, sorge il problema del come provvedere di prefetti le camerate del ginnasio. A questa difficoltà si è in non una diocesi ottimamente ovviato coll'approvazione della S. Sede, affidando quest'officio ai giovani sacerdoti usciti dai Seminari teologici, compito già il loro corso di studi.

Questa misura, mentre provvede al bisogno dei piccoli Seminari, ha anche il vantaggio di preparare meglio i nuovi sacerdoti alla vita pubblica, con un graduale passaggio dalla vita ritirata del Seminario a quella di una limitata libertà, quale essi possono avere come prefetti del piccolo Seminario.

Inoltre con tal mezzo essi potranno meglio coltivare gli studi supplementari tanto utili per la pratica del sacro ministero, come la teologia pastorale ed altro, secondo il prudente giudizio dei rispettivi Ordinari. Questi poi, avendo presso di sè per uno o due anni i giovani sacerdoti, potranno meglio

conoscerli, ed a suo tempo più utilmente collocarli secondo le loro attitudini; senza dire che intanto avrebbero sotto mano un piccolo drappello di sacerdoti pieno di forza e di vergini aspirazioni, che potrebbero adibire per qualche opera o bisogno straordinario delle parrocchie di città, o non lontane da essa.

L'unica difficoltà che si è opposta e può opporsi a questa misura è la necessità di provvedere subito a qualche chiesa, e di soddisfare quei fedeli che reclamano un parroco proprio od un coadiutore che risieda. Ma se si considera che è molto meglio dare un sacerdote perfettamente formato e sicuro col ritardo di un anno o due, piuttosto che lanciarlo ancor fresco dell'ordinazione in mezzo ai pericoli del mondo; e che i vantaggi che si hanno col ritenere uno o due anni i sacerdoti in questo stato di formazione transitoria sono immensamente maggiori del bene di provvedere subito a luoghi ed offici vacanti, non vi ha dubbio che, per quanto è possibile, conviene tener fermo all'accennato consiglio: tanto più che il disagio dell'attendere non sarà che per uno o due anni; ed introdotto una volta il sistema, non riuscirà più sensibile. Si raccomanda quindi ai Rmi Ordinari di adottarlo con quei modi e temperamenti che riputeranno opportuni o necessari.

5. Quanto alle scuole si curerà che esse siano interne e per i soli seminaristi od aspiranti allo stato ecclesiastico; e ciò sia per preservare gli alunni da dissipazione e da quelle pericolose relazioni che sono sì facili in scuole frequentate da secolari, sia perchè le scuole del Seminario, anche se ginnasiali e liceali e sostanzialmente conformi ai programmi di Stato, debbono avere un carattere ed un indirizzo loro proprio, quale si richiede per gli aspiranti al sacerdozio secondo le norme che si determinano qui appresso.

Potranno tuttavia gli Ordinari che hanno un collegio secolare annesso al Seminario, permettere che gli alunni del medesimo frequentino le scuole ginnasiali del Seminario. Ma in tal caso è necessario che vi siano in queste scuole maestri civilmente patentati, e che si seguano in esse totalmente i programmi dello Stato. Inoltre gli Ordinari dovranno curare con ogni studio che niun nocumento ne venga allo spirito ed alla disciplina dei seminaristi; e provvedere che questi ultimi in ore proprie distinte dalla scuola abbiano quella istruzione supplementare che si richiede sin dai primi anni per chi aspira al sacerdozio.

6. Dovendo i giorni festivi di precetto essere dai seminaristi in special modo dedicati al culto e servizio divino, e non potendosi quindi considerare come giorni di intera vacanza, è necessario dare agli alunni un altro giorno per settimana di riposo; non così però che non si possa nel medesimo stabilire un'ora d'insegnamento per materie meno gravose o secondarie, secondo il prudente giudizio degli Ordinari, sentiti i deputati e superiori del Seminario. E quest'ora d'insegnamento dovrà esser fatta dai maestri ordinari, e potrà rientrare nell'ambito delle materie di esame e di premiazione.

7. Nei giorni di scuola le ore d'insegnamento saranno quattro (o tutto al più quattro e mezzo, se si farà un giorno per settimana di intera vacanza), non consecutive, ma divise opportunamente secondo il giudizio degli Ordinari, sentito il consiglio dei deputati e dei superiori del Seminario.

Un maggior numero di ore di scuola non sembra possibile, attesa la necessità di dare un tempo sufficiente allo studio privato ed alle pratiche di pietà doverose in un Seminario, e di non recare nocumento al riposo e sollievo necessario per il benessere fisico degli alunni. D'altronde la vita di raccoglimento durante l'anno, e lo studio non del tutto sospeso durante le vacanze autunnali, algono a ben compensare questa limitazione.

8. Nel ginnasio, pur attenendosi in linea generale ai programmi d'insegnamento civili, si darà speciale impulso allo studio della lingua latina: di più in ogni settimana nelle ore di scuola vi sarà un'ora di catechismo ed un'ora di storia del Vecchio e Nuovo Testamento.

9. Nel liceo vi sarà in tutti e tre gli anni ed in ciascun giorno di scuola un'ora d'insegnamento di filosfia secondo il metodo scolastico, e di più per questa stessa materia un'ora di ripetizione ogni settimana ed un'altr'ora di disputa ogni quindici giorni. Nel primo anno di liceo s'insegnerà la logica e la filosofia del linguaggio: nel secondo la ontologia, la psicologia e la cosmologia: nel terzo la teodicea, l'etica e la storia della filosofia. In ciascuna settimana inoltre si farà un'ora di catechismo superiore e di apologia della religione.

Le residue ore di scuola saranno equamente divise secondo il prudente giudizio degli Ordinari, sentito il consiglio dei maestri, dei deputati e dei superiori del Seminario, così da dar

luogo in giuste proporzioni allo studio delle matematiche, delle scienze naturali, delle scienze fisiche, della letteratura italiana, latina e greca e della storia civile. Nell'insegnamento letterario non si trascurerà di far conoscere i migliori fra i Padri e scrittori cristiani, latini e greci: e più che all'analisi filologica si cercherà con la lettura e con le traduzioni e composizioni di formare gli alunni al buon gusto ed all'esercizio della lingua che studiano.

Applicandosi questo nuovo programma di liceo-filosofico, non sarà più necessario l'anno di propedeutica, il quale perciò viene gradatamente ad essere abolito.

10. Per regola generale tutti gli alunni di ginnasio dovranno concorrere alla licenza di Stato, e conseguirla prima di essere ammessi alle scuole liceali. Le eccezioni al riguardo non dovranno essere che in casi rarissimi di età inoltrata, pietà distinta e sicurezza di vocazione: dovendosi considerare la capacità di conseguire la licenza ginnasiale come prova di quella sufficienza di ingegno che si richiede per un ecclesiastico.

La licenza liceale di Stato non sarà obbligatoria per tutti; ma bensì:

(α) per quei pochi che gli Ordinari crederanno utile o necessario avviare agli studi universitari di Stato, onde ivi conseguano una laurea in qualche facoltà;

(β) per quelli della cui vocazione non fossero interamente sicuri.

Per tutti poi onde essere ammessi in teologia si richiede l'approvazione di passaggio nell'esame interno del terzo anno di liceo. Per coloro però che avessero conseguita la licenza liceale di Stato questo esame potrà essere limitato alla filosofia, catechismo ed apologia della religione.

11. Nella teologia si abbiano per materie principali la dommatica nei vari suoi rami o trattati, la morale, la S. Scrittura, la storia ecclesiastica.

(α) Alla dommatica si assegnerà un'ora in ciascun giorno di scuola e per tutti e quattro gli anni; e nell'insegnamento di essa si seguirà il metodo scolastico completato coi sani sussidi dell'erudizione moderna di storia e Sacra Scrittura. All'ora di scuola giornaliera sarà poi aggiunta per ciascuna settimana un'ora di disputa ed un'altra ora di ripetizione.

(β) Nella scuola di morale, si avrà cura di dare anche le nozioni fondamentali di sociologia, e si aggiungeranno le istituzioni di diritto canonico.

(γ) Per lo studio della Sacra Scrittura si assegneranno quattro ore di scuola per settimana, dedicandole tutte, nei due primi anni all'insegnamento detto di *introduzione*, e nei due ultimi anni all'esegesi. Nella esegesi poi quanto al Vecchio Testamento non si ometta mai lo studio di alcuni salmi principali, e quanto al Nuovo degli Evangeli e di alcune lettere apostoliche.

(δ) Nella storia ecclesiastica si curi che nell'insegnamento orale e nei testi non sia trascurata od omessa la parte soprannaturale, che è vero, essenziale, indispensabile elemento nei fasti della Chiesa, senza di cui la Chiesa stessa riesce incomprensibile: e si faccia sì che la narrazione dei fatti non sia disgiunta da quelle alte e filosofiche considerazioni di cui furono maestri S. Agostino, Dante, Bossuet, che fanno vedere la giustizia e la provvidenza di Dio in mezzo agli uomini, e la continua assistenza dal Signore data alla Chiesa.

12. Alle materie secondarie, quali sono il greco biblico, l'ebraico, la sacra eloquenza, la patristica, la liturgia, l'archeologia ed arte sacra ed il canto gregoriano, si assegni nei quattro anni di teologia un tempo sufficiente, affinchè gli alunni possano averne una giusta nozione, senza troppo distrarli dalle materie principali.

13. Cureranno gli Ordinari che almeno l'insegnamento della teologia sì dommatica che morale e, per quanto sarà possibile, anche quello della filosofia, almeno in generale, sia impartito in latino.

Vigileranno inoltre, sia direttamente, sia per mezzo del rettore del Seminario o del prefetto degli studi, affinchè i maestri nel tempo loro assegnato svolgano tutta la materia del programma, e che non si fermino a lunghe discussioni su qualche punto loro beneviso, sia pure importante, con detrimento del resto: considerando come inadatti alla scuola coloro che non si attenessero a queste norme.

14. Nei testi scolastici si abbia somma cura di scegliere i più adatti e di sicura dottrina; escludendo nel ginnasio e liceo quelli che, benchè civilmente approvati, fossero meno rispettosi della religione e della moralità: e nella teologia quelli che

non avessero il comune suffragio e specialmente quello della Santa Sede per la sicurezza dei principî; ma andassero accarezzando idee peregrine o pericolose, contrarie alle sante e venerate tradizioni dei Padri, dei teologi, della Chiesa in generale. I maestri poi curino di istillare con la scienza non solo la pietà, ma anche il rispetto e l'amore alle verità e all'autorità della Chiesa e del Sommo Pontefice.

Ordinati con queste nuove norme la disciplina e gli studi nei Seminari, è da ritenere che si andrà formando con la divina grazia un clero sempre più degno della santa e sublime missione sua, a santificazione delle anime ed a maggior gloria di Dio.

Confida il S. Padre che i Rmi Ordinari, e con essi quanti hanno cura di questi istituti, che sono tanta parte nella speranza della Chiesa, metteranno tutto il loro impegno perchè queste norme siano nel miglior modo e nel più breve tempo tradotte in atto.

Roma, dalla Segreteria della sacra Congregazione Concistoriale, 16 luglio 1912.

✠ G. Card. De Lai, Vescovo di Sabina, *Segretorio.*

II.

Decretum de Quibusdam Rei Biblicae Commentariis in sacra Seminaria non admittendis.

Cum semper et ubique cavendum sit ne quis Scripturas Sanctas contra eum sensum interpretetur, quem tenuit ac tenet sancta Mater Ecclesia (S. Trid. Syn., Sessio IV[a]); id maxime necessarium est in Seminariis inter alumnos qui in spem Ecclesiae adolescunt. Hos enim prae ceteris oportet sanis doctrinis imbui, quae venerandae Patrum traditioni sint conformes et a legitima Ecclesiae auctoritate probatae; arceri autem a novitatibus, quas in dies audax quisque molitur, quaeque quaestiones praestant magis quam edificationem Dei, quae est in fide (I[a] ad Tim., cap. IV); si vero insolitae legitimeque damnatae, in destructionem sunt et non in edificationem.

Iam vero evulgatum nuper est Paderbornae opus quod inscribitur "*Kurzgefasstes Lehrbuch der speziellen Einleitung in das Alte Testament*" auctore *D. Carolo doct. Holzhey*, in quo iuxta neotericas rationalismi et hypercriticae theorias de

libris Veteris Testamenti fere omnibus, ac potissimum de Pentateucho, de libris Paralipomenon, Tobiae, Iudith, Esther, Ionae, Isaiae et Danielis, sententiae audacissimae propugnantur, quae antiquissimae traditioni Ecclesiae, venerabili Ss. Patrum doctrinae et recentibus pontificiae Commissionis Biblicae responsis adversantur, et authentiam atque historicum valorem sacrorum Librorum nedum in dubium revocant, sed pene subvertunt.

Hunc itaque librum S. haec C. de mandato Ssmi D. N. Papae prohibet omnino, quominus in Seminaria introducatur, ne ad consultationem quidem.

Cum vero alia habeantur similis spiritus commentaria in Scripturas Sanctas tum Veteris tum Novi Testamenti, ceu scripta plura *P. Lagrange* et recentissimum opus, cui titulus: *Die Heilige Schrift des Neuen Testaments*, editum Berolini an. 1912, auctore *Dr. Fritz Tillmann*, haec quoque expungenda omnino esse ab institutione clericorum Ssmus D. mandat et praescribit, salvo ampliore de iis iudicio ab illa auctoritate ferendo ad quam de iure pertinet.

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 29 iunii 1912.

C. Card. De Lai, Episcopus Sabinen., *Secretarius.*

III.

De Decreto " Maxima Cura ".

In generali conventu sacrae Congregationis Consistorialis, habito die 27 iunii 1912, proposito dubio " An vigeat in Australia novissimum de amotione administrativa ab officio et beneficio curato Decretum *Maxima Cura* ", Emi PP., requisito Consultorum voto aliisque perpensis, respondendum censuerunt: *"Affirmative "*.

Facta autem relatione Ssmo D. N. Pio PP. X ab infrascripto Cardinali Secretario in audientia diei 28 iunii 1912, Ssmus resolutionem ratam habuit et confirmavit.

Romae, die 12 augusti 1912.

C. Card. De Lai, *Secretarius.*

Scipio Tecchi, *Adsessor.*

S. CONGREGATIO S. OFFICII

(Sectio De Indulgentiis)

DECRETUM DE INDULGENTIIS PIO VIAE CRUCIS EXERCITIO ADNEXIS.

Pium *Viae Crucis*, ut aiunt, exercitium, ad salutiferam sanctissimi D. N. Iesu Christi Passionem recolendam, a Romanis Pontificibus enixe commendatum ac pluribus indulgentiis ditatum fuisse neminem latet. Et quoniam non semper nec ab omnibus, erectas regulariter Stationes obeundo, peragi illud poterat; non defuit apostolica Sedes, pro iis qui aut infirma valetudine aut alia iusta causa impedirentur, brevioribus precibus, ante simulacrum Ssmi Crucifixi per Fratres Minores —queis ex privilegio apostolico pii eiusdem exercitii moderamen spectat—ad hoc benedictum recitandis, easdem indulgentias adnectere.

Cum igitur per huiusmodi concessionem omnium fidelium utilitati satis consultum fuerit; Emi ac Rmi DD. Cardinales Inquisitores generales, in plenario conventu habito feria IV die 8 maii currentis anni, omnibus mature perpensis, consulendum Ssmo decreverunt, ut quascumque alias, praeter mox memoratam, hac super re concessiones, nominatim vero quae *Coronas*, quas vocant, *Viae Crucis* respiciunt revocare, abrogare ac penitus abolere dignaretur: insimul declarando, facultates omnes Coronas supradictas hunc in effectum benedicendi, sacerdotibus quibuslibet, tam saecularibus quam regularibus, in praestantioribus etiam dignitatibus constitutis, hucusque quomodocumque impertitas, statim ab huius Decreti promulgatione, nullius amplius esse roboris.

Et sequenti feria V die 9 eiusdem mensis et anni, sanctissimus D. N. Pius divina providentia Pp. X, in solita audientia R. P. D. Adsessori S. Officii impertita, Emorum Patrum votis annuens, propositam ab eis resolutionem, suprema Sua auctoritate, in omnibus et singulis adprobare et confirmare dignatus est.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, ex aedibus S. Officii, die 24 iulii 1912.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

S. CONGREGATIO DE PROPAGANDA FIDE

Pro Negotiis Ritus Orientalis

I.

EPISTOLAE CIRCULARES AD LOCORUM ORDINARIOS LATINI RITUS, DE NON PERMITTENDIS ORIENTALIBUS ELEEMOSYNARUM EMENDICATIONIBUS ABSQUE VENIA EIUSDEM S. CONGREGATIONIS.

Illme ac Rme Domine,

Sacrae huic *Congregationi de Propaganda Fide pro Negotiis Rituum Orientalium* persaepe recursum habent clarissimi Viri in ecclesiastica dignitate et iurisdictione constituti, sive Ordinarii, sive apostolicae Sedis Delegati, sive alii, a suprema Auctoritate remedium flagitantes contra improbandam agendi rationem quorumdam ad ritum Orientalem pertinentium, qui hac et illac, per Europae et Americae praesertim regiones, cursitant ad eleemosynas colligendas, quaesito colore vel praetextu propriae missionis necessitates sublevandi.

Huiusmodi viri pecuniam colligentes, qui fere semper ad clerum orientalem catholicum se pertinere dictitant, et quandoque etiam vestium ornamenta et titulos ecclesiasticarum praeseferunt dignitatum, exhibent documenta linguis et characteribus in Occidente parum cognitis conscripta, et sigillis variis munita, quae ipsi asserunt a Praelatis, vel etiam a Patriarchis orientalibus prodire, et fidem facere de viri ea exhibentis honestate, et de necessitate eleemosynarum ad construendas vel reparandas ecclesias, ad scholas vel nosocomia aedificanda et sustentanda, ad orphanos alendos, aut populos clade vel fame perculsos adiuvandos, vel ad aliud pium opus promovendum.

Persaepe autem accidit documenta allata apocrypha esse, virum ipsum sic emendicantem fraudulenter dignitatem et insignia ecclesiastica iactare et gerere (quae etiamsi constarent vere concessa a suis Patriarchis, tamen gestari non possent nisi intra limites territorialis iurisdictionis concedentis); quandoque etiam nec sacerdotio insignitum nec ad Ordines Sacros promotum esse: quinimo compertum est aliquando mendicantem non solum schismaticum sed et infidelem esse.

Saepe etiam scopus ad eleemosynas captandas allatus fictus omnino deprehenditur; et generatim pecunia collecta in bonum privatum personale ipsius cedit, absque ullo beneficio vel levamine orientalium fidelium aut praedictorum operum.

Quam perniciosa sit et turpis haec agendi ratio, nemo est qui non videat; nam bona fides et pietas catholicorum decipitur et fraudatur, Orientis gentibus et ecclesiis dedecus affertur, laeditur iustitia, et catholicum nomen non levem iacturam patitur.

Quapropter sacra haec Congregatio et ipsi summi Romani Pontifices semper conati sunt ut hi graves abusus fraudulentae emendicationis amoverentur, uti constat ex litteris Innocentii XI datis mense ianuario 1677, Clementis XII diei 26 martii 1736, et ceteris omissis, ex monitione ad apostolicae Sedis Nuntios anni 1875.

Cum autem temporis decursu, dispositiones et monita a suprema Auctoritate lata in oblivionem decidisse videantur, Sedes apostolica etiam nuperrime rogata fuit, ut denuo supra memoratos abusus compesceret.

Attenta itaque hodierna itinerum facilitate, visum est non solum praeteritas de hac re dispositiones confirmare, sed etiam haec quae sequuntur statuere:

I. *Ordinarii in sua dioecesi nullum Orientalem admittant pecuniae collectorem* cuiusvis Ordinis vel dignitatis ecclesiasticae, etiamsi exhibeat authentica documenta quolibet idiomate exarata et sigillis munita, nisi authenticum ac recens praebeat Rescriptum sacrae huius Congregationis, quo facultas eidem fit, tum a propria dioecesi discedendi, tum eleemosynos colligendi.

II. Quod si, neglectis hisce apostolicae Sedis mandatis, aliquis Orientalis ecclesiasticus vir, etiamsi commendatitiis Praelati sui literis munitus, Europam, Americam vel alias peragret regiones ad eleemosynas colligendas; Ordinarius loci in quo versatur, eumdem moneat de vetita emendicatione, eumque non admittat ad Missae celebrationem nec ad aliorum ecclesiasticorum munerum exercitium.

III. Si autem pervicacem se prodat, Ordinarius, etiam per publicas ephemerides, clerum et fideles moneat huiusmodi pecuniae quaestus ut illicitos et reprobatos habendos esse.

IV. Demum, si aliquod dubium oriatur, Ordinarii ad hanc sacram Congregationem referant, quae opportune providebit.

Contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. Congregationis de Propaganda Fide pro Negotiis Ritus Orientalis, die 1 ianuarii anni 1912.

Fr. H. M. CARD. GOTTI, *Praefectus.*

HIERONYMUS ROLLERI, *a Secretis.*

II.

LITTERAE CIRCULARES AD SUPERIORES GENERALES INSTITUTORUM RELIGIOSORUM LATINI RITUS, DE MODO TENENDO ANTEQUAM ORIENTALES IN EORUM SODALITATES ADMITTANTUR.

Reverendissime Pater,

Per apostolicas Litteras *Orientalium dignitas Ecclesiarum,* datas pridie calendas decembres anni 1894, Leo f. r. PP. XIII quoad ingressum Orientalium in religiosas latinas Sodalitates praecepit: "Nulli utriusvis sexus, Ordini vel Instituto religioso latini ritus, quempiam Orientalem inter sodales suos fas erit recipere qui proprii Ordinarii testimoniales litteras non ante exhibuerit."

Sapientissime quidem id cautum est, ut hac in re, et auctoritati Episcoporum, uti par est, deferetur, et una simul praedictorum Ordinum bono prospiceretur, eisdem fide dignum documentum suppeditando de postulantium vita et moribus.

Ast per memoratam praescriptionem derogatum non fuit dispositionibus iampridem statutis, ac praesertim in generali Conventu sacrae huius Congregationis habito die 1a Iunii anni 1885, quibus praecipitur in singulis casibus recursus ad apostolicam Sedem, seu ad S. Congregationem de Propaganda Fide pro Negotiis Ritus Orientalis, ad quam etiam pertinet facultatem tribuere ritum mutandi vel ad tempus, vel in perpetuum.

Iamvero, cum postremis hisce temporibus compertum sit, non semel Orientales in religiosa Instituta latini ritus receptos fuisse cum testimonialibus quidem litteris Ordinarii orientalis, sed inconsulta prorsus apostolica Sede; sacra haec Congregatio opportunum ducit Superiorum omnium, Institutis religiosis latini ritus, cuiuscumque formae ac utriusvis sexus, praeposi-

torum, in mentem revocare obligationem qua tenentur, consulendi nempe in scriptis sacram hanc Congregationem antequam inter sodales suos aliquis Orientalis cooptetur.

Porro in supplici libello casus perspicue proponendus est cum omnibus suis adiunctis; et exprimi non solum debent nomen, agnomen, aetas, ritus et dioecesis postulantis, sed, si de viro agatur, praecipue explicandum est utrum admitti postulet in Institutum votorum solemnium vel simplicium, et an pro statu clericali vel laicali; nam pontificium Rescriptum, si favorabile sit, diversimode conceditur pro diversitate casuum.

Interim Deum precor ut te diutissime sospitet.

Romae, die 15 iunii 1912.

Tuus, Reverendissime Pater,

Addictissimus

Fr. H. M. CARD. GOTTI, *Praefectus.*

HIERONYMUS ROLLERI, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

A Pontifical Brief issued through the S. Congregation "de Propaganda Fide" nominates:

1 July, 1912: The Right Rev. Daniel Mannix, president of Maynooth College, has been made Coadjutor *cum jure successionis* of the Archbishop of Melbourne (Australia), with the title of Archbishop of Pharsala.

15 July, 1912: The Very Rev. D. Niceta Budka, Prefect of Studies in the Archiepiscopal Seminary of Lemberg (Leopoli) in Galizia, of the Ruthenian Rite, Bishop for the Ruthenian Catholics in Canada, with the title of Bishop of Patara (Furnas).

8 August, 1912: The Holy Father appoints Mgr. John Dunne, Bishop of Wilcannia, in Australia, assistant to the Pontifical throne.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents of the month are:

1. PONTIFICAL LETTER addressed to the Hierarchy of South America regarding the condition of the Indian tribes. The Holy Father adverts to the inhuman treatment accorded to the Indians in South America and bids the bishops coöperate in every way with the civil government for the amelioration of existing conditions. He solicits the prayers of the faithful and other charitable aid to the same end; he directs the establishment of new mission centres or stations, whither the Indians may resort for protection. He brands as a heinous crime the sale, purchase, or exchange of slaves or in any way holding them in abject servitude. He prohibits likewise the forced separation of the Indians from their wives and children; the despoiling them of their goods; transporting them to other localities as slaves; or in any way depriving them of their God-given liberty. The same condemnation extends to those who, under whatsoever pretext, counsel, abet or favor the aforesaid practices, or who teach that they are permissible under any circumstances. The violation of the above injunctions involves ecclesiastical censure reserved to the Ordinaries.

2. "Motu Proprio" concerning Catholic immigrants. On account of the increasing emigration of Catholics to foreign lands, entailing frequently danger to their faith and morals, a new department has been established in the Congregation of the Consistory to direct the spiritual care of immigrants. It will be the duty of this section to ascertain and provide for immigrants of the *Latin Rite* whatever may be necessary to better conditions, in matters that relate to the salvation of souls. The jurisdiction of the Propaganda over *Oriental* immigrants remains as heretofore. Immigrant priests will be under the exclusive jurisdiction of the Propaganda. Accordingly the rulings of the Sacred Congregation of the Council in this matter are revoked.

S. CONGREGATION OF RITES: 1. Determines the manner of concluding Matins and beginning Lauds in the Offices of the Triduum of Holy Week and of the Dead.

2. Decides that, in chanting the Lessons, Versicles, and the portions of Psalm verses marked by an asterisk, whenever a monosyllable or a Hebrew word occurs at the end, it is permissible to alter the cadence, or to retain the customary mode of chanting.

3. Instructs Ordinaries and Superiors of Religious Orders and Communities that for the future, when asking permission to give up their special calendars and to use the general calendar of the Church, adding to it only those Feasts which can be called proper in the strict sense as laid down in the Apostolic Constitution "Divino Afflatu" and in the New Rubrics (Tit. II, num. 2, litt. e.), they will send with their requests the list of added Feasts, stating why they are proper.

S. CONGREGATION OF CONSISTORY: 1. Publishes a circular letter instructing the Bishops of Italy regarding the course of studies and discipline in theological seminaries.

2. Decree on the exclusion of a number of Biblical works from seminaries.

3. Decides that the decree "Maxima cura" applies in Australia.

HOLY OFFICE (SECTION OF INDULGENCES) nullifies all concessions which permit the attaching of the indulgences of the Stations of the Cross to devotions other than the prayers to be said before a crucifix blessed by a member of the Franciscan Order for that purpose.

S. CONGREGATION OF PROPAGANDA issues two circular letters: 1. The first is addressed to the Ordinaries of the Latin Rite and adds the following regulations to those already in force regarding Orientals who shall make collecting tours:

a. Ordinaries are not to admit them into their dioceses without a rescript from this Congregation authorizing them to leave their own countries for the purpose of collecting alms, no matter what other documents they present.

b. If it happen that a collector of this kind has overlooked the present order and visits Europe, America, or elsewhere, for contributions, the bishop of the place in which he happens to be will warn him that his collecting is forbidden and will not allow him to say Mass, nor admit him to the exercise of any ecclesiastical function.

c. Should the person thus warned fail to heed the admonition, the Ordinary will duly notify his clergy and people that the canvass for funds in the case is illicit.

d. In cases of doubt the bishop, before giving his approval, will consult the S. Congregation for direction.

2. To Superior Generals of Religious Orders and Communities of the Latin Rite, reminding them of their strict obligation to consult the Propaganda in writing before admitting any one of the Oriental Rite to membership. Testimonial letters from the Ordinary of the applicant will not suffice. Further, in having this recourse, each case is to be set forth clearly and in all its circumstances. The name, surname, age, rite, and diocese of the candidate must be given. In case the candidate is a man, it is to be stated whether the community he desires to enter is one of solemn or of simple vows, and whether he aspires to be a priest or a lay brother.

ROMAN CURIA gives list of recent pontifical appointments.

SIXTEENTH CENTENARY OF THE PROCLAMATION OF CHRISTIAN LIBERTY. (313-1913.)

In connexion with the article, in the earlier pages of this number, on Constantine's Proclamation of Religious Liberty, it is pertinent to publish the following documents:

I.

ROME, PALAZZO ALTEMPS, 8 VIA S. APOLLINARE,
3 MAY, 1912.

Sir,

The President of the Supreme Council appointed by His Holiness Pius X, in a letter of His Eminence the Cardinal Secretary of State, dated 24 January, 1912, for the celebration of the Centenary Festival of the proclamation of the peace of the Church, has sent to all the Bishops, Vicars and Prefects Apostolic of the Catholic world a circular and a program of the festivities which the Supreme Council proposes to carry out in the year 1913, in which the sixteenth Centenary of the Edict of Constantine occurs.

The undersigned has, therefore, the honour of sending you herewith this program, so that you may publish it in your

paper or periodical, and give it the widest possible diffusion among Catholics, to invite them to take part in this solemn centennial celebration, which, according to the express desire of the Holy Father, should prove a world-wide manifestation of faith.

At the same time you are earnestly requested to report in your publication from the *Osservatore Romano* the communications made to it by this Supreme Council, to make known the progress of the work.

Yours, etc.

MARIO Prince CHIGI,
President.

PROF. ORAZIO MARUCCHI,
General Secretary.

II.

LETTER OF H. E. CARDINAL RAPHAEL MERRY DEL VAL, SECRETARY OF STATE TO HIS HOLINESS, TO H. E. CARDINAL F. DI PAOLA CASSETTA, BISHOP OF FRASCATI.

Most Eminent and Most Rev. Lord,

It was to be expected that the Head Association of the Holy Cross and the Society for rendering Honour to the Christian Martyrs should take the initiative in a solemn and universal commemoration of the Sixteenth Centenary of the Edict of Constantine, by which the Church at last obtained official recognition and that liberty and peace of which the price was the Cross of Christ and the blood of the Christian Martyrs. The Holy Father has learnt of this initiative with lively satisfaction, and is much pleased that on the eve of such a memorable date the happy idea has arisen of inviting all the Catholics of the world to celebrate a fact which, preceded by the glorious victory of Constantine over Maxentius, marked for the Church the first of those triumphs, numerous as its persecutions, that have accompanied it in its career and will accompany it till the end of time.

In order that these festivities may be worthy of the great event which it is proposed to commemorate after a lapse of sixteen centuries, His Holiness desires to entrust the program and its execution to a Supreme Council, of which He calls to

form part, excellent Catholics, well known for their sincere faith, their zeal and activity, and assigns to them the different offices as follow:

Honorary President: H. Exc. Prince D. MARCANTONIO COLONNA.

President: H. Exc. Prince D. MARIO CHIGI.

Vice-Presidents: Count VINCENZO MACCHI, Mgr. LÖHNINGER, Mgr. ANTHONY DE WAAL.

Ecclesiastical Assistant: Mgr. VINCENZO BIANCHI-CAGLIESI.

Treasurer: Cav. CAMILLO SERAFINI.

General Secretary: Comm. Prof. ORAZIO MARUCCHI.

Secretaries: AUGUSTO BEVIGNANI, for the Italian language; Cav. Dr. PIO PAGLIUCCHI, for the Italian language; The V. REV. EMMANUEL BAILLY, for the French language; Mgr. JOHN PRIOR, for the English language; The Rev. Dr. JOHN JEDIN, for the German language; The V. Rev. JOACHIM VIVES Y TUTO, O.M.C., for the Spanish language.

The August Pontiff entrusts the high protection of this Council to Your Eminence, well knowing that if the activity of its members is displayed under the wise guidance of Y. E., the solemn commemoration of the Victory of the Cross will prove what His Holiness desires it to be a solemn manifestation of faith and a warm appeal to all Catholics to draw nearer to this August Sign, in which is salvation for all, life and the hope of a glorious resurrection.

Lastly, while I beg Y. E. to make known to the aforesaid persons this gracious act of the Pontifical consideration, I communicate to you the Apostolic Benediction which the Holy Father gives them from His heart, and above all to Y. E., in token of His fatherly benevolence.

With feelings of profound veneration, I most humbly kiss Your Eminence's hands and have much pleasure in signing myself

Your Eminence's most humble and most devoted servant,

R. Card. MERRY DEL VAL.

Rome, 24 January, 1912.

H. E. Cardinal FRANCIS DI PAOLA CASSETTA,

Bishop of Frascati.

III.

CENTENARY FESTIVAL OF THE PROCLAMATION OF THE PEACE OF THE CHURCH (313-1913).

THE SUPREME COUNCIL.

Program.

The year 1913 brings the sixteenth centenary of the granting of freedom and peace to the Church, through the official recognition of Christianity and of the essential rights of Christian society, proclaimed by the Emperor Constantine in the Edict of Milan in the spring of the year 313.

This great fact, which followed closely the glorious victory won by Constantine over Maxentius under the walls of Rome on the 28 October, 312, has a weight and a meaning of the highest import in history and calls for a special commemoration in our own days. It changed the fortunes of the world, and in its centennial celebration all the nations should rejoice, for to Christianity they owe their highest glories, their chief progress in material and moral welfare, and generally their advance in civilization. Catholic nations have special reasons for joy in this commemoration, and above all Italy, which more than all the others felt the beneficent influence of the new civilization in religion, manners and customs, sciences, literature and the fine arts. And among all the cities of Italy, Rome has its own peculiar grounds for exultation, as this seat of the Successors of St. Peter shone with a new glory, and shed the light of its supremacy, of faith, of justice, and of charity over the whole civilized world.

Under the inspiration of these lofty ideas and noble sentiments, two Roman Associations—the Head Association of the Holy Cross and the Society for rendering Honour to the Christian Martyrs—have initiated a movement to make a solemn commemoration in the year 1913 of the great event of the year 313, which in its importance reaches far beyond the bounds of individual nations and belongs to the world's history.

The chief lines of the program which the Supreme Council appointed by the Pope intends, with the aid of local Committees, to carry out, are the following:

1. The erection of a sacred monument near the Milvian Bridge, where the Emperor Constantine defeated Maxentius, which will serve as a memorial of glorious deeds to future generations, and at the same time minister to the spiritual needs of the population in that new quarter.

2. The promotion in Italy and elsewhere of solemn acts of thanksgiving to God, and of special festivities, together with publications, learned as well as popular, so that all may know the importance of the great religious and historical fact that is being commemorated.

All Catholics, therefore, are invited to take part in this celebration, through the constitution of local Committees under the direction of their own Bishops, and in touch with the Supreme Council of Rome, so that everywhere there may be a common commemoration of so great an event in the manner best suited to each individual place.

A remembrance of this first triumph of the Church and of the liberty and true peace brought by Jesus Christ to the world with the conquering sign of the Cross, is all the more opportune in the times in which we live, that the powers of darkness are waging fierce war on all sides against the Christian Religion, with tendencies and insinuations of a return to paganism.

The Cross of Christ was the banner under which were proclaimed those principles that freed mankind from the shameful yoke of idolatry and from the barbarism of slavery, taught the true equality and brotherhood of men, raised woman to her noble mission in life, and gave rise to the marvelous formation of the nations, which, by virtue of the supernatural principles of Christianity they embraced, have for so many centuries been the safeguard of human society and the bulwark of true civilization.

This solemn commemoration of the victory of the Cross should also be the expression of our heartfelt prayer that under this glorious sign all men may join with us in the profession of the true faith, of sincere and ardent love toward the Divine Redeemer of souls, and that all may be united as brothers in that Christian charity which is the best pledge of

enduring peace and the source of moral and material well-being.

THE PRESIDENT
MARIO Prince CHIGI.

THE GENERAL SECRETARY
ORAZIO MARUCCHI.

Rome, 1st of March, 1912.

THE NEW DECREE ON MIXED MARRIAGES.

Quite recently sensational reports were published in the secular journals to the effect that the ante-nuptial promises or *cautiones* required for the marriages between Catholics and non-Catholics were abolished by a decree of the Church. It does not enter into the purpose of the present article to refer to the grave guilt of causing or of immediately coöperating in the publication of such a false and mischievous statement. We are concerned rather with ascertaining the true interpretation of a decree which has been so grossly misunderstood as to produce the impression that the obligation of the ante-nuptial promises has been in any respect relaxed.

The decree to which reference is here made was issued by the Congregation of the Holy Office, 21 June of the present year. On the same date two other decrees were issued by this Congregation on the subject of marriage; but of these we shall have occasion to speak incidentally later on in the course of this paper. The decree whose scope and meaning we propose now to examine is entitled—" De Parochi Adsistentia Matrimoniis Mixtis in quibus praescriptae Cautiones a Contrahentibus pervicaciter detrectantur." The Decree itself, like many other decrees of the Holy See, consists of two portions. One is *expository* in which is set forth the occasion for issuing the decree; the other is *statutory,* expressing what the S. Congregation prescribes. It is obvious that the statutory portion of a decree is of greater import since it contains the legislation enacted by the Congregation, although the expository or explanatory portion is not without utility. For the sake of brevity we shall quote only the statutory or legislative portion: " Praescriptionem Decreti *Ne temere,* n. IV, 3, de requirendo per parochum excipiendoque, ad validitatem matrimonii,

nupturientium consensu, in matrimoniis mixtis in quibus debitas cautiones exhibere pervicaciter partes renuant, locum posthac non habere; sed standum *taxative* praecedentibus Sanctae Sedis ac praesertim s. m. Gregorii PP. XVI (Litt. app. diei 30 Aprilis 1841 ad Episcopos Hungariae) ad rem concessionibus et instructionibus: facto verbo cum Ssmo." This quotation may be with substantial correctness translated as follows: The prescriptive clause in art. 4, n. 3 of the *Ne temere* Decree requiring that the pastor should for the validity of the marriage ask and receive the matrimonial consent of the contracting parties, does not hold henceforth for mixed marriages in which the parties obstinately refuse to present the necessary *cautiones;* but we are to stand strictly by the previous concessions and instructions given in the matter by the Holy See, and in particular by those of Gregory XVI in his Apostolic Letter to the Bishops of Hungary, 30 April, 1841.

There are two statements made in the words quoted, one of which is a modification of a particular clause of the *Ne temere;* the other expresses a rule of action to be followed henceforward. Each may be considered separately.

What is the modification introduced? Previous to the decree *Ne temere* it was sufficient, so far as the impediment of clandestinity was concerned, that the parish priest and two witnesses be present when the contracting parties expressed matrimonial consent. Let us suppose, for example, that a man and a woman went before their pastor and two others who could give testimony of the expression of matrimonial consent; and suppose that those parties wishing to contract marriage and having no impediment which would render their marriage invalid, expressed or manifested their matrimonial consent in the presence of the parish priest and two witnesses. As soon as this expression of consent was thus given, a valid marriage was contracted, even though the parish priest did not say a word or even though he declared most positively his unwillingness for the marriage to be contracted. These marriages (surprise marriages, as they were called) did sometimes occur in Europe and were valid, since the law of clandestinity only required that the contracting parties, otherwise free from matrimonial impediment, express consent to become

husband and wife in the presence of the parish priest and witnesses. It is not difficult to understand how such surprise marriages, even though valid, might lead to abuses. Now to obviate this evil, the Holy See in the *Ne temere* introduced a clause whereby for the validity of a marriage it became necessary for the parish priest or his delegate to ask and accept the matrimonial consent of the parties wishing to contract marriage; otherwise the marriage would be invalid. According to this legislation it would be useless for parties to come before the pastor and witnesses to express matrimonial consent; for if they did so without the pastor asking and accepting this consent, there would be no real marriage at all.

Now the new decree of the Holy Office quoted above produces a certain modification, so that it is now possible to have a marriage valid without the pastor demanding and accepting the matrimonial consent of the contracting parties. The only case in which this could arise is mentioned in the decree itself. When a mixed marriage is contracted, in which the parties maliciously refuse to make the required *cautiones* or promises, the omission on the part of the pastor in asking and accepting the matrimonial consent of the contracting parties will not invalidate the marriage. When we say a *mixed* marriage we use the term in the sense in which *mixtum matrimonium* is used in the decree of the Holy Office, viz., to signify solely a marriage between a Catholic and a baptized non-Catholic. When the Holy Office has occasion to treat of marriages between Catholics and unbaptized persons, it does not employ the expression, *mixtum matrimonium,* as may be seen from the two decrees on marriage issued by that Congregation on the same date as the decree under discussion.[1] When then a marriage is attempted to be contracted between a Catholic and a baptized non-Catholic, the *cautiones* being obstinately refused, the omission on the part of the pastor to demand and accept the matrimonial consent of the intending contracting parties will not render the marriage invalid. There is no reference, as has been said, in this decree to a marriage between a Catholic and unbaptized person. Hence if these parties after procuring the necessary dispensation in *disparitas*

[1] Cf. ECCLES. REVIEW, Sept., 1912, pp. 330-1.

cultus were to contract marriage without the pastor requiring and accepting the matrimonial consent, the marriage would be null and void. Similarly, of course, if two Catholics were to contract marriage without this action of the officiating pastor, the marriage would be invalid. The reason in both cases is that it is only when there is question of a *mixtum matrimonium,* in which one of the parties is a Catholic, and the other is a baptized non-Catholic, that the decree modifies the *Ne temere.* This is evident from the very words in which the modification is expressed in the decree, and no comment is needed.

A question of some importance may here be considered. What application has this modifying clause of the decree to the United States? *Speculatively,* it applies to this country as it does to the whole Latin Church; practically it effects here no change whatever. Notice the distinction. The omission of the pastor to ask and accept the matrimonial consent does not now invalidate the marriage which is attempted to be contracted between a Catholic and a baptized non-Catholic, refusing the *cautiones,* just as that omission would not have invalidated such a marriage or indeed any marriage eight years ago, before the *Ne temere* was introduced. In other words, so far as a mixed marriage is concerned, we return to the condition of things existing before the *Ne temere* from the time of the Council of Trent.

In order to judge how far the modification above referred to will have any appreciable application in the United States, let us take a concrete case. Let us suppose that two persons, a Catholic and a baptized non-Catholic refusing to present the *cautiones,* want to get married by a priest. In the various States of the Union civil licenses are required for the celebration of marriage, and the officiating minister, priest or any other officer recognized by the State, is required to sign a certificate of the marriage at which he officiated. Now if such parties come before a priest to get married and refuse to make the *cautiones,* the priest will refuse to marry them, as he is strictly bound to refuse, and as he has been always in this country bound to do so. When the priest refuses to perform the marriage ceremony, he will also of course refuse to give any certificate of marriage, and the parties will have con-

tracted no legal marriage by appearing before him. When it is known that they contract no legal marriage before the priest without his consent, they will surely not ask him to officiate, aware of the answer they must receive. It is therefore evident that the first clause of the decree has no practical application to mixed marriages in the United States. Still the point will become, if possible, still clearer when we come to examine the second clause of the decree, which we now proceed to do.

The second clause prescribes the regulation to be followed in mixed marriages when the contracting parties obstinately refuse to make the required promises. This regulation demands strict conformity with previous concessions and instructions of the Holy See, in particular of Gregory XVI to the Bishops of Hungary in 1841: "Standum *taxative* praecedentibus Sanctae Sedis ac praesertim s. m. Gregorii PP. XVI Litt. app. diei 30 Aprilis—ad rem concessionibus et instructionibus." We have carefully examined the Apostolic Letter of Gregory XVI referred to in the decree. It may be found in the *Collectanea de Prop. Fide,* n. 1428. It is clear from this document that the Roman Pontiff gave permission to the Bishops of Hungary for what is called *material presence* of the pastor at a mixed marriage under certain circumstances. In this Letter the Sovereign Pontiff mentions that through the dioceses of the kingdom of Hungary an abuse had commonly existed under which without any dispensation of the Church or previous *cautiones* marriages were performed with blessing and sacred rites by Catholic pastors. Then, after bewailing such a condition in which the most lamentable indifferentism in religion had prevailed through Hungary, His Holiness testifies to the consolation he received from the knowledge that the Bishops were striving to correct these abuses and that the rest of the clergy were carrying out the admonitions of their Bishops for that purpose. In the same letter His Holiness tells the Bishops that He could not avoid considering the exposition of the very grave difficulties indicated in their Letter to Him, difficulties on account of which they deemed themselves almost compelled to tolerate the practice, viz., that when a Catholic persists in the attempt to contract a mixed marriage without the necessary *cautiones*

and when the matter cannot be prevented without greater evil to religion, the pastor might assist passively, abstaining from all religious rite and from every sign of approval. The Pope then declares that on account of the calamitous circumstances of the country he permits the Bishops of Hungary to follow that course, and gives them the following direction: "Siquidem igitur, Venerabiles Fratres, in Regni istius dioecesibus ex temporum, locorum, ac personarum conditione quandoque contingat, ut matrimonium acatholici viri cum Catholica muliere et vicissim, deficientibus licet Cautionibus ab Ecclesia praescriptis, absque majoris mali scandalique periculo, in religionis perniciem interverti omnino non possit, simulque (verbis utimir gloriosae memoriae Pii VII in supranunciata epistola ad Archiep. Maguntinum) in Ecclesiae utilitatem et commune bonum vergere posse dignoscatur, si hujusmodi nuptiae quantumlibet vetitae et illicitae, coram Catholico parocho potius quam coram ministro haeretico, ad quem partes facile confugerent, celebrentur: tunc parochus Catholicus aliusve sacerdos ejus vice fungens poterit iisdem nuptiis materiali tantum praesentia, excluso quovis ecclesiastico ritu, adesse," etc.

Now it should be carefully noticed that Gregory XVI granted this permission to the Bishops of Hungary only in those circumstances in which the conditions expressed in the words quoted are found to be fulfilled. It should be also noted that the decree of the Holy Office we are examining does not give authority to the Bishops of other countries to permit the material presence of the pastor, when the circumstances of such countries do not demand it. The word *taxative* limits the faculties of the Ordinaries of those places to which it was formerly granted under most grave circumstances; or at least this faculty is not extended to any country not situated in the same sad conditions as Hungary in 1841.

Some light may be thrown upon the concession made by Gregory XVI to the Hungarian Bishops and upon the proper interpretation of the decree of the Holy Office referring to that concession, if we consult canonists and theologians who treat the question of that concession. Thus Gasparri, now a Cardinal, in his work *De Matrimonio,* Vol. 1, n. 447, lays down the following practical regulation: "Caeterum etiam in his locis pro quibus istiusmodi declarationes a S. Sede datae

sunt, parochus in praedictis casibus, antequam matrimonio mere passive assistat, consulat Ordinarium. Quod si praedicti casus occurrant in locis pro quibus S. Sedes declarationem non edidit, Ordinarius parocho assistentiam mere passivam non permittat, sed si tempus est, recurrat ad S. Sedem." Accordingly, in those places from which passive assistance was permitted, the pastor was bound to consult the Ordinary; while in places for which no concession of this kind was made by the Holy See, the Ordinary was not to permit passive assistance, but refer the case, if there was time, to the Holy See.

There is another writer, whose authority, especially in questions relating to the United States, is of great weight, the late Fr. Putzer. In his commentary upon the Apostolic Faculties this author holds the same view as Cardinal Gasparri: "Si praedicti casus occurrant in locis, pro quibus S. Sedes declarationem non edidit, Ordinarius priusquam parocho assistentiam permittat, si tempus est, recurrat ad S. Sedem" (n. 219). Any one who takes the trouble will find other standard canonists and theologians holding the same opinion.

What then is to be held regarding the second clause of the decree quoted above? 1. It is quite certain that a pastor could not render passive assistance at a marriage in which the *cautiones* are refused, without consulting his Ordinary. 2. It is beyond doubt that the Bishops of the United States have never asked for their dioceses any such concession as the one made to the Bishops of Hungary; it is equally beyond doubt that the Holy See has never made this concession to the United States; nor has the situation in the United States ever been such as moved Gregory XVI to grant to the Bishops of Hungary a toleration for passive assistance of the pastor without the required *cautiones*. 3. There is nothing in the new decree of the Holy Office which affords any grounds for the notion circulated in secular papers, viz., that by that decree the *cautiones* previously required for marriages between Catholics and non-Catholics were set aside.

Relative to this last point it must be maintained that the obligation of the *cautiones* or ante-nuptial promises is as grave now as it ever was; nay more, that it rests upon the natural and divine law, in which the Church herself cannot dispense. This latter statement, besides being the common opinion of

theologians and canonists, is proved from various documents of the Roman Pontiffs. We may take, for example, the Apostolic Letter of Gregory XVI, in which he says: " Quae certe cautiones in ipsa divina et naturali lege fundantur, in quam procul dubio gravissime peccat quisquis se vel futuram sobolem perversionis periculo temere committit." The celebrated Instruction of the Holy See, 15 November, 1858, addressed to all the Bishops of the Church, referring to *mixta matrimonia* and the *cautiones* absolutely required to obtain a dispensation for such marriages, says: "Quae quidem cautiones remitti, seu dispensari nunquam possunt, cum ipsa naturali ac divina lege fundentur." We may here add what the Third Plenary Council of Baltimore (n. 120) declares: " Hinc fit ut quando de impedimento mixtae religionis agitur, Ecclesia sine gravi causa et absque promissione adhibendi Cautiones, quibus periculum pro parte Catholica et prole fiat remotum, nunquam dispenset." Hence there is no foundation for the statement that the ante-nuptial promises or *cautiones* are abolished; indeed this proposition is deserving of theological censure; it is at least temerarious; and the S. Congregation of the Index would have no hesitation in condemning the newspaper or other publication defending it.

At the close of the paragraph containing the statutory part of the decree upon which we have been commenting, there are four words added, " Facto verbo cum Ssmo." These words are not found in every decree issued by a Roman Congregation. In fact comparatively few decrees have this adjunct. The clause indicates that, if the Congregation should not have authority for issuing a decree upon a particular matter which might be outside its proper province, the Sovereign Pontiff confers by special act the requisite authority. The clause is employed whenever the decree certainly derogates from some law still existing, or exceeds the faculty habitually possessed by the Congregation; it is likewise used whenever it is doubtful whether the decree is opposed to some law or exceeds the faculty of the Congregation issuing it. The decree *Ne temere* had been enacted by another S. Congregation, that of the Council; and before attempting to modify even in the slightest particular that decree, the S. Congregation of the Holy Office consulted the Roman Pontiff.

From the exposition of the decree given above it is not difficult to understand its purport and to perceive that it produces no practical change in the United States. What effects it may produce in some European dioceses is outside our present discussion.

When the popular excitement was at its highest regarding the meaning of the new enactment, the Archbishop of St. Louis was interviewed by some newspaper. The published reply was: "There are no changes whatever in the *Ne temere* decree concerning mixed marriages. Ante-nuptial promises will continue to be made. All announcements to the contrary are misleading and untrue, and particularly unfortunate, as they render even more difficult the enforcement of the law." His Grace's reply, it is superfluous to say, was entirely correct. He was speaking of the meaning and application of the decree in regard to the United States. Indeed the first part of the reply was the only one that could have been safely given to the public, since it would have been worse than useless—it would have been pernicious—to draw attention to a slight modification of the *Ne temere* which had no practical relation to this country, and which would have been misinterpreted to signify some relaxation of the *cautiones*. The other part of his answer was not only accurate like the preceding, but it was of immense importance for arresting the publication of false interpretations of the decree.

Here it may not be devoid of interest or utility to notice an objection which perhaps might be made to a statement given above, viz. that the *cautiones* for mixed marriages are strictly obligatory by natural law and that the Church has no power to dispense in these *cautiones*. It is to be remembered, although already familiar to most of the clergy, that this strict obligation regards a marriage to be contracted, *matrimonium contrahendum*, not a marriage already contracted, though invalidly. For instance, a Catholic and a baptized non-Catholic were married three or four years ago before a Protestant minister or a civil magistrate, and therefore invalidly, since the *Ne temere* decree, which came into effect in 1908, required for the validity of the marriage the presence of the pastor or his delegate. Let us suppose that the unfortunate Catholic consort, realizing his or her condition of concubinage, begins to

repent and has recourse to the pastor. The non-Catholic agrees to renew matrimonial consent before the pastor and witnesses, but refuses to make any engagement regarding the Catholic training of the children already born or to be born. The grave circumstances of the case, e. g. the difficulty or impossibility of separating the Catholic from the non-Catholic party, the impossibility of procuring subsistence for the children in the event of separation, etc., may form a sufficient reason justifying the revalidation of the marriage, even though the *cautiones* be not made. It is not that the Church attempts to dispense in the natural law, but the natural law which always prescribes the *cautiones* in a *matrimonium contrahendum* does not on account of altered circumstances always prescribe them in a *matrimonium contractum*. Hence the possibility of revalidation without the *cautiones* of the non-Catholic party in no manner conflicts with the universal obligation *sub gravi* of securing the *cautiones* when there is question of a *matrimonium contrahendum*.

Enough perhaps has been said in this article to show that the new decree of the Holy Office neither expresses nor insinuates anything which would make mixed marriages to be more easily contracted henceforth than heretofore. The Church has always detested mixed marriages, as we know on the best authority, and must always detest them; and there is no reason to fear that our Bishops will yield one iota in the law demanding the *cautiones* for mixed marriages. It would be an evil day for the Catholic Church in America to have that law weakened by non-observance. Although the law be now observed in this country, as it has always been, there is reason to fear that through the pagan notions about marriage prevalent among non-Catholics, the *cautiones* are not always seriously made by the non-Catholic contracting party. To-day, as everyone knows, the civil courts all over the land attempt to dissolve the matrimonial bond so that the non-Catholic usually thinks that the bond of matrimony can be really broken. He makes the ante-nuptial promises in order to effect a union with a Catholic, having the appearance of a marriage; and he intends to make a contract which he wishes to last just until circumstances render it convenient for him to procure a civil divorce. It belongs to the essence of matri-

mony that there be a *consensus matrimonialis* such as God ordained to be requisite for the validity of the contract. One of the essential properties of marriage as divinely instituted is that the bond cannot be dissolved. Hence if the non-Catholic party intended to make a contract whose bond he would hold himself free to determine, there would be no real marriage at all—only concubinage. Accordingly to secure a valid marriage between a Catholic and a non-Catholic, the latter should understand that there is no true marriage without interior consent to an indissoluble union, since this consent is divinely required for a valid marriage. There is much ground for fearing that a large proportion of the marriages between Catholics and non-Catholics are invalid from a defect of the essential consent. It is on this account chiefly that some Bishops have made regulations prescribing that before dispensations can be granted for the marriage of Catholics with non-Catholics, the latter should previously undergo a course of instruction. Whenever such a method is feasible, it seems to be an excellent means of securing the validity of the marriage. Some months ago there was an able article in the pages of this Review, showing the good results of requiring an interval for the instruction of the non-Catholic before contracting marriage with a Catholic. Apart from the consideration of procuring converts, which of itself alone is a matter of the highest moment, there is the other reason that an opportunity is given to instruct the non-Catholic in the essentials of marriage so as to guard against its invalidity through a defect in the necessary consent.

In the foregoing article we have given what we consider the true meaning of the decree, and we can find no ground for the interpretation given to it by a certain Catholic journal edited by a priest. Let the reader judge for himself from the following extracts: "By this latest decree the requirements of the *Ne temere* regarding the ante-nuptial promises are abrogated. Now in cases where the Protestant party stubbornly refuses to sign the promises the priest may go on and marry the parties to avoid the greater evil of an invalid marriage or a marriage before a heretical minister. This is a sweeping enactment, and in the given cases practically does away with the ante-nuptial engagements in mixed marriages." By

the way, the author of the above statement does not appear to have ever read the *Ne temere* decree, which makes no mention explicitly or implicitly of ante-nuptial promises. The poison of his statement is not, however, in the error of fact, which might be overlooked, but in the dogmatic falsehood that ante-nuptial promises are or could be abrogated. Another extract is as follows: "If the Bishops were to make the proper representations to Rome we feel sure that the provision of the *Ne temere* regarding the prenuptial promises would be abrogated in all marriages where one of the parties is a non-Catholic. In fact many of the Bishops would gladly see the impediment of disparity of cult abolished altogether, and we join in that sentiment." There is no comment needed for either of these statements; they are plain enough, un-Catholic enough, as well as calumnious. Quite a lengthy syllabus of errors could be easily drawn up from the articles on the decree by the same writer. But *cui bono?* The author of these errors may have intended no harm, and I can readily believe he did not; but harm is done by these errors independently of his intention; and the Church in condemning false and dangerous opinions regards the objective, not the subjective sense of the writer's words. This writer poses as the champion of Catholic doctrine and repeatedly carps at a trifling and accidental *lapsus calami* of another, thinking thus to succeed in blinding the public to the most flagrant errors of his own, alike scandalous to the faithful, and disrespectful to the Hierarchy.

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A PLEA FOR OUR AGEING CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has long been lamented among the Protestant clergy that a man past middle age is not wanted in the ministry; but it is only of late, when, thanks to improved conditions, there is an interim in some priests' lives between full strength and death, that we see an increasing number of retired; and this even while hundreds of small places are without Mass on Sundays, and hardly a parish that would not profit by fuller pastoral care.

No sensible man likes to be or to see a "dog in the manger"; and so when it is said: "Father So-and-so is growing old, and unable to do his work as formerly", the conclusion is: "It would be well if he would retire".

An old man has not the grip to hold the reins as tight as before; the trouble is partly mental. "Cui bono?" he says, "to try and make water run up hill, to endeavor to make people good in your way." It is a thought from the devil, but physical weakening is at the base of it.

He has at times the old enthusiasm to begin undertakings, but not the continued strength to carry them through. He becomes so tender-hearted that to oppose the sinner causes him pain. On the other hand, to shut his eyes to the evil, troubles his conscience. He has an exaggerated idea of his own responsibility for what goes wrong in the parish; and this may render him overcritical or cranky. Yes, he ought to retire.

And yet a priest is of all men the least fitted to carry the burden of life when he gives up his work. His education has not qualified him for anything else; his cloth almost forbids his taking up other occupation; few have even cultivated a hobby which they might continue to ride.

Nor has he the asylum of home to fly to; the "art d'être grandpère" which cheers the lives of so many aged men, is not for him. Retiring, he must either have laid by something or be a beggar for diocesan support; he has not even the honorary "half pay" of an army officer. It is not as if old age made him "emeritus": it comes almost as a disgrace.

If he is not past all capacity for work (for I am not speaking of those ready for the hospital and death), he must feel that he should still add the "one talent over and above", since he is not equal to the five; that he should be allowed at least to glean in the field wherein he cannot any longer cut the larger sheaf. He feels that his retirement is an injustice to himself and a loss to souls. In some ways he could do more good than before, because he is not obliged to look far ahead to provide against the rainy days, and accordingly he need not be insistent for his salary; or he could even help the parish by the savings from his past income.

Must he be forced into the dilemma of either trying to keep up working beyond his strength or resigning himself to inglorious ease? I think not; and my reasons will appear in the following suggestions, which are along two lines: 1. deferring the resigning age; 2. utilizing the retired priest.

1. The obvious thought is: (a) take an easier parish. This may be all right in some cases; but in most, where a priest has been in a parish twenty or thirty years, it breaks his heart to leave those he has loved and worked for; and he is too old to make new friends. (b) Have an assistant. This is better. And though there are often raised objections that the parish cannot support two, that only exceptional priests can agree together, etc., I wish to say that this latter is a bogy which in most instances will be found non-existent, and is a slander on the good judgment of the old as well as on the submissiveness of the young, and on the charity of both.

(c) The third remedy will be indicated in reviewing the causes of too early retirement. A great deal is expected of an aged priest that should not be. While the parish was poor and he himself young he was willing to spend himself as factotum, architect, lawyer, purveyor of amusement, social leader, messenger, janitor, substitute teacher, and hardest of all—tax collector. A great deal of this should be taken off his shoulders, and it is not. Note the circumstances which caused the Apostles to abandon "ministering at the tables". So a priest may still be fit for the real priestly work if laymen could be got to do their part.

Again, the diocese could help a priest to lengthened usefulness by a well-thought-out system of finance, and of parochial schools, etc., and by providing competent teachers would not compel each priest to make his own experience and his own mistakes, and fear the odium of enforcing diocesan rules which perhaps are not kept in the adjoining parish.

(d) A few months' rest when near nervous prostration from overwork would postpone a retirement of which the ageing priest might repent after he had regained his health.

2. When the time comes for the old man to give up his pastorate, he must be willing to drop the command and not "interfere" in the young pastor's work. He must forgo money compensation for work which he cannot perform. But it

should not be expected that he will drop interest in the saving of souls. Accordingly he should be able, without seeming to interfere in the work of the new pastor, to have his time for Mass, his hour for hearing confessions, an occasional sermon, etc. Circumstances would show other fields where he could be supplementary to the pastor. All that is necessary in both is good will and good sense. I trust that these hints may serve to keep some pastors longer as "benemeriti" among their people; they might then end their days as "emeriti".

SENEX.

THE OFFICIAL CATHOLIC DIRECTORY FOR 1913.

The difference between the official figures of the Religious Census Bureau of the United States and the Official Catholic Directory (Kenedy's), in computing the Catholic population of the United States, is sufficiently wide and important to elicit careful inquiry into the actual facts. The most reliable way of ascertaining the facts is without doubt the obtaining of authenticated statements from individual pastors of churches and from superiors of religious communities.

We have before us this year's blanks which Messrs. Kenedy, the compilers and publishers of the Directory, are now sending out to the clergy, that is, to the pastors of churches, rectors of seminaries and colleges, superiors of religious communities. There are seven such blanks, each made to meet the particular requirements for information within easy reach of the parties to whom they are addressed. A polite note asking that the form be filled out and sent to the episcopal chancellor accompanies the blank. Thus the reports, if duly entered, would in every case have the approval of the diocesan authority. From the chancery they are sent to the publishers of the Directory who are thus assured of the correctness of the items, since the chancellor has independent means of verifying the reports from the rectors. We can imagine no system more complete or reliable for ascertaining the true strength of our Catholic population. If the results are not satisfactory, the fault lies with those who are asked to make the reports, or with the chancery officials who fail to verify them. We feel quite sure that the publishers of the Directory

are shirking neither labor nor expense to make the statistics thoroughly trustworthy and complete. It should be a matter of just pride for the clergy to do their part by supplying accurate and prompt information.

DEFENDING THE POLICY OF THE POPES.

Qu. Would you kindly shed some light on the following rather obscure question—How can we as Catholics defend the policy of the last three Popes expressed in the well-known prohibition "ne eletti ne elettori"? In all other countries Catholics are urged to do their duty at the polls. It is owing to a sad neglect of this duty that we see poor France where it is. Is not this prohibition the undoing of Italy? I confess I am at my wit's end in defending this policy and answering, as a priest ought, the criticisms of well-meaning people.

Resp. To defend the papal policy that prohibits participation of Catholics in parliamentary elections requires full and accurate knowledge of the manner in which the so-called *plébiscite* was organized by the provisional government in control of the first popular vote in 1870, after the Piedmontese seizure of Rome. The facts connected with this vote are discussed in such works as *The Making of Italy* by The O'Clery,[1] who bases his statements upon information derived from Italian government sources, such as official documents, despatches, and reports. The facts published by him show that the voting in Italy, under conditions as then existing, did not and could not record the suffrages of the people, though the rulers of the ballot would claim that they did. To prevent fictitious election returns, made ostensibly by the Catholic party, there was but one way to show that Catholics did not cast the vote. This is the chief reason for the original papal veto. What has transpired since then to direct the papal policy is of course best known to the Popes and their immediate advisers, and it is rather venturesome for any one not thoroughly familiar with their real motives to pass judgment upon the wisdom of their action.

That the last three Popes have measured properly the loss of Catholic influence due to abstention from the right of voting needs hardly to be stated. Besides, it is not true that the

[1] London: Kegan Paul, Trench, Trübner & Co. 1892.

prohibition to vote in Italian elections is general and undiscriminating, as some suppose. Participation in the communal elections has not been interdicted. The communal elections are in fact the only open test of the will of the people; and through them a gradual awakening to duty on the part of the Italian Catholic elector is hoped for by the organizers of social action among Catholics who have been prepared to assert their rights. The Constitution *Certum consilium,* issued by Pius X on 11 July, 1905, shows that the veto is by no means an absolute one, for the Pope expressly permits parliamentary elections (and these have actually been held in certain districts) where the bishops had declared their conviction that fair play would be allowed to Catholic voters. The charge therefore of unreasonable restriction in the matter of voting is not borne out by the facts, but rests upon partial statements.

But even if these facts were not at hand, there appears no particular reason why we should feel bound to defend the policy, political or domestic, of the Popes. We might justly and reasonably say that we do not know, and that our objectors know still less. The men who have to deal with political difficulties of that kind are apt to be best informed as to what they can and ought to do. It is wise to give them the benefit of the doubt until we know all the facts of the case.

But assuming that they were unreasonable or less intelligent than those who undertake to criticize their policy, how does that affect our religious convictions or our priestly mission? A few Popes indeed have made mistakes, and probably there will be others who will do the same, just as kings and priests and angels have taken wrong steps in policy. God sends us His necessary and infallible truth through some agency which can reach us, and that agency may be or may not be corruptible in other ways. If the policy of the last three Popes were utterly wrong, it need not concern us any more than if a bishop were to insist on mending his own clothes badly, instead of employing a reputable tailor of his flock, who is bound to make his living by such work, and who pays his church dues in the fair hope that the bishop will respect his trade.

People who complain about the Pope and his acts as a rule know too little about them to be just. The gossipy evidence

that we got from those who seek a pretext for condemning Catholic principle does not entitle us to sit in judgment here any more than in Purgatory. Italian Catholics are likely to ask for their rights, if they have a mind to exercise them; and no one is more anxious to bring about such an event than the Pope, as is plain from the above-mentioned Constitution addressed to the Bishops of Italy and freely acted upon by them wherever they have found it possible or beneficial to do so.

USING A CRUTCH AT MASS.

Qu. May a priest who is afflicted with partial paralysis celebrate Mass if he is obliged to use a cane and to sit down during the recitation of the Canon? Or would it be necessary to get a dispensation from the bishop or from the Holy See?

Resp. To use a crutch or a chair in celebrating private Mass for parishioners who have no other means of satisfying the precept of the Church, would be permissible if it were necessitated by an accident, and if it were only a temporary expedient. In such case no special dispensation is needed, as it is supposed that the reason for the extraordinary mode of saying Mass is known and is not likely to give place to scandal or disedification. But if the celebrant's affliction, as appears to be the case here in question, be permanent, it would produce a quasi-irregularity and require dispensation from the Holy See, as creating a *condition* (not merely an act) which is contrary to the decorum of the sanctuary.

HELPING THE COUNTRY SCHOOL.

Father J. F. Noll, to whose volume "For Our non-Catholic Friends" we recently called attention, publishes a *Parish Monthly* and a weekly, *Our Sunday Visitor,* and further directs a Catholic publishing company in Huntington, Indiana. A short time ago he suggested through one of these publications the organization of an institute for preparing Catholic teachers to help the poor country parishes which cannot afford to employ nuns, since these need to live in community. He wrote:

Many priests in small town parishes, and in rural districts would like to have parochial schools, but are unable for one of two reasons, or both. Either it would be impossible to procure members of a

Sisterhood, because of a rule prohibiting fewer than three or four to go to one place; or the parish could not afford to build, furnish, and maintain a home for the Sisters.

But such priests would like to have a good Catholic young lady teacher, capable of teaching the common grades thoroughly. She could also be the parish organist and give music lessons in the parish. By this extra service she could earn sufficient to make her trouble worth while, and besides enjoy the consolation of lending herself to a grand work.

If we were sure that we could elicit ample interest, we would start a boarding school where good Catholic girls would be thoroughly prepared for teaching the eight grades and a business course, and in addition receive a good training in music, on terms as reasonable as they could possibly be made. One of the best teaching Sisterhoods in the country would be employed for the prosecution of the work. . . .

Immediately there came to him a large number of appeals to carry out his project, from young Catholic women offering to demonstrate their ability and go heart and soul into the work. Some of them were teachers in public schools, anxious to take up work under Catholic auspices and from religious motives.

The idea is ripe with promise, since the religious teaching communities have their hands full, and are in demand beyond the possibility of supplying all our parochial needs. A Catholic school would be possible, in many places where it is wanting now to the great disadvantage of religion, if Father Noll's idea were supported.

CONCLUSION OF THE PRAYER AND THE FORM OF BLESSING AFTER DISTRIBUTING HOLY COMMUNION. (A CORRECTION.)

The REVIEW, owing to a misplaced reference in the September number, answered erroneously a very simple query, and thereby brought upon its Editor a deluge of letters calling attention to the error. Here is what we should have said: (1) The prayer "Deus qui nobis," etc., which the priest recites when he replaces the Blessed Sacrament in the tabernacle, ends with the long conclusion: "Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen." (2) The blessing at the end of the ceremony is "Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos, et maneat semper. Amen." All this is in the Roman Ritual and there ought to be no doubt about it. We regret having misled anybody.

Criticisms and Notes.

THE SCIENCE OF LOGIC. An Inquiry into the Principles of Accurate Thought and Scientific Method. By P. Coffey, Ph.D. New York: Longmans, Green & Co. 1912. Vol. I, pp. 465; Vol. II,p p. 366.

THE LEARNING PROCESS. By Stephen S. Colvin, Ph.D. New York: The Macmillan Co. 1912. Pp. 355.

Some mention of the former of these two books has already been made in these pages. The importance and merits of the work claim for it a more extended account, and this may be conveniently given it in connexion with the second work above. The two books deal, at least in part, with the same subject, the mind's attainment of truth; and though that subject is viewed from widely different standpoints and approached by no less separate paths, they are mutually supplementary.

Dr. Coffey, it may be remembered, has previously enriched our English philosophical literature by translations of Professor de Wulf's *Introduction to Scholastic Philosophy* (Old and New) and the same author's *History of Medieval Philosophy*. He moreover belongs to the Louvain school of Neo-Scholasticism and the impress of this authorship and discipleship is stamped upon his present work. The influence and thought of the founder of the school just mentioned are everywhere apparent. At the same time, the *Science of Logic* is in no sense a translation or adaptation of Mercier's well-known *Logique,* even when supplemented by the more profound *Critériologie Générale*. It is, in so far as the attribute is applicable to such an undertaking, an original work, and its relation of indebtedness to Louvain is alluded to here simply because it reflects the same design of showing the harmony subsisting between Scholasticism and whatever is best in modern mental science. Dr. Coffey has built into the edifice of the traditional logic the best materials that have been discovered or invented by recent logicians.

It is sometimes said that Aristotle was not only the founder but the completer of Logic. "Totum opus perfecit; nihil posteris absolvendum reliquit." This of course is an exaggeration. More moderate and more exact is the estimate passed by Dr. Coffey in the book before us.

> "In Aristotle's theory of logic, *Demonstration,* as the ideally perfect means of reaching *Science,* is his supreme concern. His view of logic is therefore not the narrower, but the wider view. He

paid more attention however to the application of the syllogism to the *necessary* matter of metaphysics and mathematics than to the *contingent* matter of physical phenomena and the concrete facts of social life. His theory therefore as developed in after times, especially by the scholastic philosophers of the Middle Ages, tended toward a predominantly deductive and formal treatment of our thought processes. The advances made by the physical sciences in the seventeenth and subsequent centuries led men to concentrate their attention more carefully on the mental processes by which we gradually bring to light, from isolated observation and experience of individual facts, a knowledge of general truths. Hence the prominence universally accorded to *Induction* in the numerous logical treatises which saw the light during the course of the last century. Nor have the results of the analysis of those processes which lead to the discovery and establishment of the general truths of the positive sciences been yet moulded into any one definite or generally accepted theory.

"Naturally, too, the excessive development of the purely formal side of Aristotle's treatment of logical processes led to a diminution of the great esteem in which the *Organon* has been traditionally held. But the soundness of his logical theory as a whole has stood the test of centuries. His title as Founder of Logic has never been disputed. A careful and impartial study of the *Organon* in our own times is convincing many that a great deal of fruitful and suggestive doctrine may still be learned from the Stagirite" (p. 41).

The foregoing passage embodies not simply a just estimate of the Aristotelian logic; it likewise reflects the character of the author's own logic and shows whereon its claim upon the attention of students may be said to rest. The work aptly combines the Aristotelian and hence the Scholastic logic with a discussion of those theories and hypotheses that have been the outgrowth of modern inductive sciences. Accordingly the first of the two volumes into which the work is divided is taken up entirely with the more or less familiar doctrine relating to the three mental operations—conception, judgment, and reasoning; whilst all the second volume is devoted to Methodology, Science, and Certitude. The subject of method involves of course a detailed study of induction and allied processes—hypothesis, analogy, observation, experiment, and so on; also science, which embraces the exposition of such difficult problems as those relating to certitude, probability, error, and fallacy. As regards the latter of these topics, fallacies, it may be noted that the author has supplemented the time-honored Aristotelian grouping by

a modern classification based on the primary mental operations. Aristotle's well-known division of sophisms "in dictione" and sophisms "extra dictionem" were admirably suited for the forensic purposes which he had in view. The recent classification has a more philosophical basis, and is a welcome addition. At the same time, one could wish that the author had set his mind to expunge once and for all the quibbles, absurdities, puerilities, that disfigure and belittle almost every treatment of the subject by text-book writers. The crafty Protagoras may possibly have felt his knees quake or his middle shrink quite away when he had to face such an awful dialectical monstrosity as the following: "What thou boughtest in the shambles yesterday thou didst eat to-day. But, thou wily man, thou didst buy raw meat in the shambles yesterday. Therefore, thou sly villain, thou didst eat raw meat for thy breakfast." Now while this miserable quibble may do duty as an illustration of the fallacy of "accident", it is hardly likely to lead any sane mind into error. It is but just to say that the example is not used by the author before us, though not a few hardly less puerile illustrations of fallacies (?) appear in his pages—illustrations for which the merit at least may be claimed of some humorous enlivenment.

If we consider the work before us from the point of view of "the learning process", its philosophical comprehensiveness stands in the foreground and in this wise it distinguishes itself from the companion volume in the title above. Logic with the author is, as it is with St. Thomas and Scholastics generally, "the practical science which directs our mental operations in the discovery and proof of truth" (p. 38). As such it is a distinct branch of knowledge, but nevertheless inseparable from the other parts of the philosophical organism. As a thinker's metaphysics and psychology, so will be his logic. If he possesses a sound ontology, a clear vision that the bases of mental laws are rooted in the concept of *being*, his logic will be seen to rest on the objective order of things. If likewise he have a distinct perception of the differences between the intellect and sense, and consequently between the soul and the brain of man, his logic will be universal and immutable. It is this possession of a distinct ontology and a sound psychology which makes the system of logic before us the solidly and comprehensively philosophical work that it is and which differentiates it entirely from the a priori, subjective system of Kant and his older and newer followers on the one hand, and the empiricist school of Mill and Bain on the other. "The learning process" is thus studied from its distinctly logical and consequently philosophical aspects. The immaterial functions of the intellect are seen under the control of immaterial and absolutely

universal laws. These the mind must obey not only to secure consistency but to reach, to learn, truth. Hence the correctness of thinking rests ultimately on principles that ground its truth.

But even as the study of the formal elements involved in the pursuit of truth needs to be supplemented by attention to the concrete and material factors, so a work on logic may profitably be considered in connexion with a book dealing with the subject from a more empirical approach. Such a work is given us by Professor Colvin in *The Learning Process* introduced above.

The learning process may be briefly described, he says (p. 1), in its most general terms as the modification of the reactions of an organism through experience (individual as distinguished from racial). This description, which by the way may seem more remarkable for succinctness than for clarity, obviously restricts the subject-matter to a relatively small portion of the learning process, as the latter term embraces the functions of logic. However, this very restrictedness of area conditions the chief perfection of the book and makes it useful as either an introduction or a supplement to the study of logic. Besides, the place of logic in the learning process has not been quite omitted by the author, the three concluding chapters of the volume being devoted thereto. These chapters, however, do not constitute the most valuable portions of the book, though they contain some useful suggestions. Much more replete with serviceable matter are the chapters on instinct and habits, the child's perceptions, imagination and its pedagogical significance, memory and association with their applications, the transfer of training and attention. These and some other kindred themes are studied from the viewpoint of empirical psychology. Many interesting details regarding the working of the child's mind are brought forth and some wise practical suggestions of pedagogical importance are given. The author's ideas in the latter connexion are as sound as his analysis of mental phenomena is keen. By way of illustration we may instance his remark on the pedagogical significance of interest in securing the child's attention. After mentioning the recently growing emphasis on this factor, he adds: "Yet its benefits have been accompanied by certain disadvantages and many misconceptions. The whole doctrine of interest has been misunderstood and perverted in many quarters. It has given rise to the 'soft pedagogy' of recent days, which is as disastrous as it is futile and psychologically unsound. We have been told that we must interest the child if we wish to secure his attention, and to this we must assent; but to interest him does not mean simply to amuse him, or to demand

from him in his learning only those things which suit his immediate desires . . . genuine interest is by no means incompatible with serious work when it is necessary . . . the teacher should demand the pupil's attention to those parts of the school work that have in them elements of drudgery and routine. *It is more valuable that the child should learn the lesson of controlling and directing his attention, than that he should master in the easiest manner the materials immediately at hand*" (p. 284). The italics are the author's. With such and kindred precepts of a sound pedagogy the book abounds. Of course it is obvious to ask, what motives does the author propose in order to secure the execution of such precepts as entail self-denial? Motives, of course, that lie close to the learning process in its immediate results for good or ill on character and its more remote consequences for life. Moral and religious motives receive explicitly but a passing notice. This limitation may be obviously warranted by the scope of the work, which is principally psychological. At the same time no less obviously its educational applications lose much of their effectiveness through this curtailment.

The student who approaches "the learning process", the mind's procedure in the acquisition of truth, from the purely logical side, finds himself somewhat at sea, somewhat astray in getting his bearing. To help him orient himself properly recent authors of books on logic are wont to start with a summary of psychological prolegomena. Thus Dr. Coffey, following in this the example set by his master, Cardinal Mercier, begins in this work before noticed with a psychological survey of the human faculties. And indeed, as was said in the review (in the September number) of Professor Dubray's *Introductory Philosophy,* the latter author in common with French writers generally gives Psychology (empirical) the first place in the philosophical curriculum. Whatever may be said for or against this arrangement there can be no doubt that at least an elementary knowledge of Psychology is indispensable as an introduction to Logic. Though we would hesitate to say that such an introduction can best be obtained from a book such as the one before us, especially since it is very brief in its analysis of the immaterial functioning of the intellect, we venture to add that the reflective energy and attention to psychical processes which the reading of such a book demands, will go far to prepare the student to inspect for logical purposes the workings of his own mind. Or perhaps better still, having somewhat mastered a treatise on Logic, especially such a treatise as that embodied in the work above, he might with still greater profit study a book like the present one on "the learning process". Thus the more abstract contents of his mind would receive a fuller concrete

enrichment, whilst he would be able to notice in how far the work falls short of the logical ideal. Either, then, for preparatory or for supplementary study Professor Colvin's book, within the limits of its scope, should prove a highly serviceable instrument.

HIS GREY EMINENCE. The True "Friar Joseph" of Bulwer Lytton's "Richelieu". A Historical Study of the Capuchin Friar Père Joseph François Le Clerc du Tremblay. With a true portrait of Friar Joseph. By R. F. O'Connor. Philadelphia: The Dolphin Press. 1912. Pp. 112.

Whatever difference of opinion there may be among literary critics about the merits of Lord Edward Lytton as a novelist, it is certain that he is still widely read and that his style has a certain fascination for the youthful mind. But where his masterful art in the domain of fiction is most widely felt, is in what are supposed to be his historical dramas, chief among which is the play of *Richelieu*. It holds its place on the dramatic stage, alongside of Shakespeare, with the masterpieces of our great classical playwrights, of whom Lytton is considered the greatest representative during the nineteenth century.

Catholics share this estimate to the extent that they are attracted to his *Richelieu*, in which a powerful churchman is represented with a magnificence of stage setting and character that flatters our vanity through its suggestion of priestly influence in its broadest estate. Our dramatic societies are pleased to reproduce the play for charitable and religious objects, where the young are invited to obtain often their first impression of the historical figure which gives the play its title. That impression, though partly true, is largely false, and the harm done thereby to our Catholic youth, not to speak of the larger number of theatre-goers and readers who have imbibed quite erroneous notions about the Catholic priesthood from what they suppose to be a respectable source of literary history, is simply incalculable. The erroneous notions to which I refer arise not so much from a misrepresentation of the person of the Cardinal himself, as rather from the false picture of "Friar Joseph", who is made to serve as a contrast to the great minister of state, and to typify a less reputable class of the priesthood. Friar Joseph leaves the impression of being a servile and ambitious tool, half knave and half imbecile, whom the great Cardinal "uses" for his projects. Catholics are apt to regard the character of Friar Joseph on the stage as a harmless caricature, or at most as a possible but not normal figure in religious life.

Now the fact is that there was a real Père Joseph who stood in the closest relations to the great Cardinal. But it is likewise true

that Lord Bulwer Lytton, under cover of dramatic exigency, gave vent to the religious bigotry which the times in England suggested as most favorable to the success of his play. The dramatist was not any worse in this respect than his contemporaries of equal literary fame. But the point that we Catholics are bound to look to is, not to lend ourselves to perpetuate wrong historical portraits in certain popular forms of literature, by the encouragement, for instance, of such representations as *Richelieu* in theatres frequented by respectable and intelligent people.

The true Capuchin Père Joseph was a man of high distinction in the social, political, and ecclesiastical life of his time. His was a truly monumental figure that would have left its mark upon the history of France, even if Richelieu had never existed; and in some respects he may be said to have been superior to the great Cardinal, and the inspirer of his noblest projects for the reform of political and religious life. This is brought out according to unquestionably trustworthy sources in Mr. O'Connor's historical sketch of Father Joseph, known in contemporary history as "Son Eminence Grise"—His Grey Eminence.

The same Father Joseph whom Lytton pictures to the world of literary students and to the better class of theatre-goers as a half-imbecile, was a member of one of the first families of France, the founder of a religious community of nuns, an eminent writer of theological and ascetical works, a poet and a saintly priest, whose deep insight into human nature and whose thorough religious disinterestedness made him, like St. Bruno before him, a wise counselor to the great. It was he, as much as Richelieu, who saved France from ruin and gave her a name which is still her best asset in the history of nations to-day.

These things should be at least known to the students in our colleges and academies, so that they may take intelligent part in any criticism that arises with reference to a drama so frequently produced on our stages and considered a classic.

HOMILETIC AND CATECHETIC STUDIES. According to the Spirit of Holy Scripture and of the Ecclesiastical Year. By A. Meyenberg, Canon and Professor of Theology, Luzerne. Translated by the Very Rev. Ferdinand Brossart, V.G., Covington, Kentucky. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1912. Pp. 845.

Meyenberg's *Homiletische und Katechetische Studien* was first published ten years ago. Despite its bulky form, covering nearly a thousand pages, it became immediately popular so that seven edi-

tions have already been exhausted. In its scope it may be said to take in the entire field of sermon writing and delivery, as well as the form, methods, and contents of catechetical instruction and the study of Bible history. Apart from this, the volume contains the philosophy and history of the two disciplines which it teaches and exemplifies. One hardly knows whether to admire more the minute and accurate analytical power of the author's mind in presenting all the possible phases of treatment of his subject, or the wide erudition which enables him to illustrate his principles and precepts. Hence the work may be said to be a text-book of pedagogics as well as a source of practical instructions for the preacher and catechist. A professor of homiletics and catechetics in the seminary may prefer to have a manual that summarizes the sources, laws, and rules of application within a brief compass. He will find it in this volume, though combined with what makes for practice in the life of the preacher and teacher. The author wrote for both students and pastors. His undeviating method as teacher for many years in the theological seminary was to inculcate upon his hearers the principle *sentire cum ecclesia;* this led him to gather freely from Patristic as well as from Scriptural sources, and the work loses nothing of its modern aspect and serviceableness by the close observance of the principle.

A word should be said here about the use of the book for the two classes of readers and students for whom it is intended. The reading of the didactic portions for seminarists may be set aside by the pastoral preacher and catechist, while the practical lessons contained in the exposition of the ecclesiastical cycle do not necessarily form part of a homiletic course in the seminary. In this respect the volume is more of a repertory than a text-book.

Father Brossart, the learned Vicar General of Covington, apologizes for his lack of English idiom. That is of course a matter of importance, and the lack of adaptation to the genius of the language into which a work is translated is always a serious drawback. But the reader will have little to complain of in this respect, especially as the matter is largely didactic, and one does not look for style in a hand-book of practical science. At all events, it must have been a difficult task to put into English a work of this kind, and our students and parish clergy will be grateful to the translator for having made accessible to them so admirable a tool in the workshop of the holy ministry. The printing and binding of the volume are in keeping with its excellent contents.

THE STATUS OF ALIENS IN CHINA. By Vi Kyuin Wellington Koo, Ph.D. New York, Columbia University: Longmans, Green & Co. 1912. Pp. 359.

In view of the constitutional changes recently effected and now progressing in China, changes that are likely to have an increasingly important international significance, a special interest attaches to the present monograph. The fact moreover that it emanates from an accomplished scholar, native to the country, who is also English Secretary to the President of China, may be presumed to lend to the work the authority of first-hand information, an authority further confirmed by the supervision which the book enjoyed at the hands of the Law Faculty of Columbia in its preparation and publication.

In an interesting way the writer traces the history of the entrance of foreigners into China from the earliest known date (probably about A. D. 120, though legend carries it much further back) down to 1842; and shows what was the varying policy of the government during that, the pre-Conventional, period. With the Treaty of Nanking, in 1842, the first outcome of the Opium War, a new policy began. Prior thereto the foreigner enjoyed no legal status in China. He resided there under sufferance. But gradually the alien traders, "particularly the British began to withdraw themselves by open defiance from the operation of the local laws", and succeeded "in pursuing their course of sheer contumacy". Thereupon followed a more or less stable extra-territorial immunity, which finally was wrung from the government and officially recognized by the above-mentioned treaty. The progress of this policy, the various phases of extension, limitation, definition, and so on, of the privileges accorded from 1842 onward to the present day, are presented by the author in detail. Endless complications and conflicts have occurred, especially as regards foreign missions (Catholic and Protestant) and commerce. The origin and consequences of these are also indicated.

Of greatest interest to Catholics are the facts bearing on the history of the Church in China and on that of the French Protectorate. The indications of the author's impartiality in these delicate matters are manifest. "Church cases, as they are called by the Chinese, have occurred with a discomforting frequency; chapels have been burned, missionaries killed or injured, and Chinese Christians have fallen victims to popular wrath. Many of these cases ended with disastrous consequences to China. Over a billion dollars have been paid, a number of strategic points of territory have been relinquished, the prestige of the nation has been seriously im-

paired, hundreds of officials, high and low, have been humiliated and thousands of lives of a humbler order have been sacrificed." On the other hand, the author asserts that "hardly a single one of these has ever arisen out of a strictly religious controversy based on differences of the Chinese and foreign creeds. One and all they appear to have taken birth in those defects of personal understanding and conduct, on one side or the other, accentuated by racial discrepancies, which would give rise to misgivings and conflicts everywhere as between individuals, or groups of individuals, of diverse races." More precisely, Dr. Koo declares that "church cases are all traceable to the ignorance of the masses which led them to lend a credulous ear even to the most fantastic stories about the doings of the foreign ecclesiastics, or to the excess of zeal or want of prudence on the part of the Christian missionary." Whether the causes here assigned be adequate to explain the numerous religious persecutions to which Christians in China have been subjected, we must leave to those more familiar with the actual local conditions to determine. At all events, *The Status of Aliens in China* is a book which no one seeking to be informed on the subject should fail to read.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., LL.D., Condé B. Pallen, Ph.D., LL.D., Thomas Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. XIII: "Revelation—Simon Stock"—pp. 800; and Vol. XIV: "Simony—Tournely"—pp. 800. New York: Robert Appleton Company.

Our interest in *The Catholic Encyclopedia* grows as the work comes to its conclusion. A number of the articles in these two volumes supply information that may have been looked for under related titles in earlier portions of the work. The extraordinary care of the editors is apparent from the numerous articles which deal with local ecclesiastical topics, not to be found in any other work of reference accessible to readers of English. This includes many geographical sketches, as well as the histories of distinctly Catholic institutions in all parts of the world. The writers of these articles are uniformly such as may be relied upon for accurate information on the special themes which they treat.

The subject of theology as a special topic takes up over eighty columns, and is treated not only in an exhaustive, historical way, but

also with such discriminating conciseness as to satisfy the student on all the main points of scholastic controversy. Dr. Pohle, who writes on dogmatic theology in its doctrinal and historical aspects, is particularly satisfying. His article is supplemented by one on Christology, chiefly in its Scriptural interpretation, by Father Maas of Woodstock, whose studies for many years give to his conclusions the flavor of ripe scholarship. The article on Moral Theology comes from the veteran authority, P. Augustin Lehmkuhl, S.J., and is in its turn supplemented by one on Pastoral Theology from the pen of Father Walter Drum, S.J. Ascetical and Mystical Theology follow, the latter by the author of *Grâces d'Oraison,* recently translated into English, who also writes the article on Private Revelations. Here the article on the Sacraments by Father Daniel Kennedy, O.P., deserves special mention for the clarity of its exposition. These theses suggest others in Bible studies by approved scholars like Gigot, Durand, James Driscoll, Merk, and Sauvay. In the studies on the Papacy the articles of Father Horace Mann, the author of the *History of the Popes in the Early Middle Ages,* are models of concise and judicious historical writing. Similar commendation is merited by articles on the Liturgies, the Greek and the Ruthenian Rite, by Andrew Shipman, and also those on the Ritual and the Syrian Rite by the Rev. Adrian Fortescue.

Among the ethical papers we would single out the one on Socialism by Leslie L. Toke and William Edward Campbell, with a notably good bibliography; and its complement by Dr. John A. Ryan on Socialistic Communities. The article on Secret Societies by Father W. Fanning, S.J., might be deemed incomplete if there were not one in a previous volume on Masonry, much of which article fits in with the present matter. Father Cathrein's article on Right and Dr. James Fox's on the Ethics of Slavery present their subjects in a clear and uncompromising way.

There are several articles dealing with Rosmini and his school of philosophy which we are glad to see give a just estimate of the saintly founder's character, despite the prejudices that have been aroused by his misleading system of philosophy and his outspoken attitude on the subject of the Temporal Power.

The various liturgical and canonical subjects within the scope of these two volumes receive the accurate and informing attention which names like that of Father Thurston, Benigni, Ojetti, Boudinhon, Braun, and Andrew Meehan assure us.

Other articles of note are those that deal with psychology—the soul, spirit, spiritualism, by Father Bolland of Stonyhurst, and by Father Maher, S.J.; the article on the Sulpicians in the United

States, by Father John Fenlon; the various articles on our Catholic hymns, by Dr. Hugh T. Henry, than whom there is no better authority in America on the subject. Speaking of hymns we must not pass over the article on Syrian Hymnody by Dr. Chabot. Other names recur, on subjects like the Indian Tribes, Religious Communities, etc., to which we have referred on former occasions.

COLLECTIO RERUM LITURGICARUM ad Normam Constitutionum Novissimarum Apostolicae Sedis et Recentiorum S.R.C.Decretorum, concinnata a P. Jos. Wuest, C.SS.R. Ilchester, Maryland: Typis Congregationis Ssmi. Redemptoris. 1912. Pp. xvi–270.

This manual brings within small compass, and under readily recognized topical sections, the numerous and involved liturgical precepts and decisions of the Holy See which the cleric is ordinarily obliged to gather from extended commentaries like those of Van der Stappen, Wapplehorst, Schober, De Herdt, etc., and from the official collections of decrees not always within reach of students and priests. It covers the entire liturgy of the Mass, Breviary, Sacraments, and other ritual observances. The pertinent decisions of more recent date about the liturgical Chant, Marriage, the Divine Office, etc., are brought together under brief heads. There is an excellent and detailed index. The little volume will be very useful in the hands of pastors as well as of students in theology, especially those preparing for sacred orders.

Literary Chat.

A little brochure that ought to have a wide circulation, is entitled *The Gospel in Africa.* It is the translation of an address, on behalf of the Society *de Propaganda Fide,* delivered in Lyons, 3 May, 1911, on the eighty-eighth anniversary of its foundation. It tells an inspiring story of splendid heroism. The figures have their eloquence. From 1812 to 1911 the Society for the Propagation of the Faith has distributed to missions in Africa the sum of $12,495,263. (How much, or how little, of this came from the United States is not mentioned.) The result? In 1822 there were eight centres of missionary work on the African shores and seven on the neighboring islands. Outside Egypt there were probably less than two hundred Catholic priests on the whole Continent. Now, in 1911, there are in Africa eighty-five dioceses, vicariates, or apostolic prefectures, and 3,391 missionary priests. Besides the secular clergy, twenty-three religious orders or societies are represented. The total number of Catholics is given at 3,742,067. "Sed haec quid sunt inter tantos?" the approximate African population being 165,000,000. When we add that the address was delivered by the eminent African missionary, Bishop le Roy, C.S.Sp., author of the well-known work *Les Religions des Primitifs,* enough has been said in commendation of the pamphlet. (Issued by the Society for the Propagation of the Faith, 627 Lexington Avenue, New York City.)

The Parochial School. Why? is the title of a bright little booklet by the Rev. John F. Noll. Amongst the abounding and telling arguments in favor

of Catholic schools not the least effective are those drawn from alien sources. The pity is that more explicit references are not given. It is no doubt interesting to read what President Taft or even ex-President Roosevelt has said in our favor. What Senator Tillman thinks of the moral education of "the nigger" is also inspiring, while the opinion of the Chinese Representative at Washington, of Judge Grosscup, the Presidents of Harvard, Yale, Princeton, Chicago, and the rest, are worth knowing; at the same time one would like to be able to just tie down all these utterances to time and place. Unfortunately this the pamphlet does not help one to do. But this is a negative fault in a booklet that is otherwise very useful. (The Parish Monthly Press, Huntingdon, Indiana.)

A brief account was given in the September number of the REVIEW of a recent *Romance of Lourdes*. The miraculous events which form the groundwork of the story are taken from Dr. Boissarie's well-known books on the medical aspects of Lourdes. A recent book by an eminent Parisian physician, M. de Grandmaison de Bruno, embodies a critical study of certain typical cures duly authenticated to have been wrought at the favored shrine in the Pyrenees. The book is entitled *Vingt Guérisons à Lourdes discutées médicalement*. (Paris, Beauchesne & Cie.) The cures are thoroughly examined in their antecedents, progress, methods, and consequents, and the conclusion is drawn that "at the sanctuary of Lourdes and even outside the usual pilgrimages, on occasion of a novena or a visit paid to one of the numerous chapels consecrated to Our Lady, cures are effected which human science recognizes itself unable to explain." Their only rational interpretation lies in the supernatural. The conclusion is of course distasteful to unbelief, and many an objection has been urged against it. These are each in turn taken up by Dr. de Bruno and candidly discussed. Those who are interested in the medical phenomena manifested at Lourdes will find in the neat little volume (pp. 313, price 3½ frs.) a summary well arranged and critically sifted.

A small brochure that should be welcome alike to the priest and the lambs of his fold is entitled *A Prayer Book for Sunday-Schools* (by the Clergy of the Diocese of Brooklyn). It contains daily and special prayers suited to children, and a good selection of hymns. The chief point of merit is its method of conducting the Children's Mass. This is sound and practical and can hardly fail to foster piety and reverence (New York, P. J. Kenedy & Sons; price, $5.00 per hundred).

If one may judge by the work being accomplished thereby, *L'Action Populaire de Rheims*, a movement toward compact unity of action in religious and social matters must be going on in France that bids fair to rival the work of Catholic organization in Germany. The French organization is both an intellectual centre and an active propaganda. Its methods are association—religious, family, professional—study circles, conventions, oral instruction and especially the dissemination of literature relating to social, industrial, and economic subjects. Amongst its publications there is in the first place *Le Mouvement Social*—a splendid Catholic international review (monthly) containing solid articles and surveys of matters social at home and abroad. Next comes the *Revue de l'Action Populaire*, appearing every ten days and forming a kind of bulletin of intercommunication amongst the circles and other associations. The *Brochures Jaunes* is a library of monographs, studies, biographies, etc. Over 260 of these pamphlets have been issued. Besides these there are "social guides", almanacs, retreat manuals, and numerous other forms of propaganda literature—all betokening an intensely Catholic and social energy and, what is most important, an earnest striving for harmonious coöperation along social lines laid down and directed by Catholic principles. Surely these are amongst the *motifs d'espérer*. Detailed information concerning the movement can be had from the central bureau, 5 Rue des Trois Raisinets, Rheims, France.

Those who have read the pamphlet entitled *Revised Darwinism* or *Father Wassmann on Evolution,* by the Rev. Simon FitzSimons will be interested in the rejoinder by the eminent entomologist which is now reprinted from the *Catholic Fortnightly Review* and published in pamphlet form by Herder (St. Louis, Mo.). The pamphlet is worth reading for various reasons.

The House and Table of God, a Book for His Children, Young and Old, by the Rev. W. Roche, S.J. (Longmans, Green & Co.), is a handsome little volume of considerations on the soul, God, the Church, the Blessed Eucharist, Death, Grace, and kindred topics, told in a simple but very attractive fashion and prettily illustrated. It is dedicated to each of the ten thousand children who have been "in Retreat" with the author, and will help mothers and teachers to give their little wards an adequate and pleasing knowledge of those more difficult truths of religion of which the catechism gives them only barren outlines to be filled in by the experience and preaching of later life.

The Idea of Mary's Meadow by Violet O'Connor, with a Foreword by Vincent Armel O'Connor (Alston Rivers, London), is a sort of educational reverie in which the author sets forth her ideal of the surroundings, occupations and efforts likely to cultivate in her adopted child those lofty religious aspirations which she herself has learnt to value as the greatest boon of the present life and as the securest promise of future happiness. There is a strong personal note running through the "story of the cottage and garden of Mary's meadow," designed for "Betty's" spiritual development; and the fact that it is addressed, as a kind of epistolary series, to the husband of the author, adds to the impression that the sketches were meant only for the use of intimate friends of Betty and her guardians. Nevertheless, the volume is full of lofty thought and suggestions not unmixed with humor such as spiritual camaraderie invites among Catholic souls of a certain culture.

St. Anthony's Almanac for 1913, published by the Franciscan Fathers of the Eastern American Province for the benefit of deserving young students preparing for the priesthood at St. Joseph's College, Callicoon, New York, contains among other useful and entertaining matter some excellent biographical sketches of disciples of St. Francis. We note that of the late General of the Order, now Archbishop, Denis Schuler, and a delightful centenary appreciation of Brother Pacifico, the minstrel companion of St. Francis, by Father Paschal Robinson, O.F.M. The worthy object of the publication, apart from its good, readable contents and fine illustrations, commends it in an especial manner to the clergy. (St. Bonaventure P. O., New York.)

Great churchmen are rarely without the gift that makes the man of letters. If their sayings are not always recorded as literature, it is probably because of set purpose they were not given that particular form which the reading world appreciates as literature; or maybe it was because the other activities of their authors absorbed the attention which the printed word demands.

If Cardinal Bourne is to be judged by some of his more important addresses, he possesses in a marked degree the art of writing. But his special task, which must have kept him from indulging his literary tastes, has been the administering of important ecclesiastical affairs. This work began early for him, for he was made bishop at the age of thirty-five, when he had been but twelve years a priest. "If you want to get anything out of the devil," quotes his biographer, "call him a Monsignore." In the case of Monsignore Bourne it became a matter of driving out devils. This he did by the energy with which he took up "rescue work" in London, aside of the late Cardinal, his devoted predecessor.

The foregoing remarks are suggested by a book by the author of *Faith Found in London.* The new volume is entitled *Cardinal Bourne* and gives a Record of the Sayings and Doings of Francis, Fourth Archbishop of West-

minster. It is prettily illustrated with photographs. (Burns and Oates, London.)

Languid folk who were not as yet *blasés* experienced possibly a new, even though slight, thrill when they read in their morning paper a few weeks ago that "the secret of life" was on the verge of being discovered. Life was found to be nothing but the outcome of physico-chemical processes. It is just crystallization, only a little more complex. We have learned how to fertilize eggs by means of chemical reagents, and it is simply a question of time when life can be mechanically produced. All this and much more was asserted upon no less an authority than the President of the British Association for the Advancement of Science, Professor Schaeffer, of Edinburgh. But these are very old assertions, as every one knows who is at all conversant with the subject-matter. They may be found stated as objections against neo-vitalism—and answered—in almost any elementary manual of natural philosophy (cosmology). Nevertheless, since the assertions made by Professor Schaeffer are very bold (no *proof* is alleged) and perhaps disconcerting to some, and since the answers hidden away in the elementary manual are not widely known to the general public, it were desirable that some competent Catholic authority in science developed the whole subject at length. The matter is technical and calls for specialized knowledge of facts—as to what, namely, science has been able to do in the matter of fertilization. The interpretations and solutions proposed by philosophers need to be supplemented by the experience of the biological chemist. Driesch in his well-known *The Science and Philosophy of the Organism* dismisses the subject with a passing allusion (Vol. I, p. 32).

One may well hesitate before recommending a new book on the Spiritual Life, especially when the book in mind is written in French. There seems to be already a superabounding spiritual literature in English, while that made familiar to us directly or indirectly through the French labors, perhaps too often, under the suspicion of lacking in robustness and solidity. Nevertheless we venture to bespeak the claims of a recent work entitled *La Vie Spirituelle ou l'Itinéraire de l'Ame à Dieu.* It is written by a quondam superior of the Seminary of Rouen, Père Malige of the Congregation of the Sacred Heart (Picpus), and is evidently the fruit of much study and experience in the guidance of souls. The work has the merit of solidity, since it is based on the Masters, St. Augustine, St. Thomas, St. Francis de Sales, and Bossuet. It follows on the whole the Exercises of St. Ignatius and treats almost exclusively of the *via purgativa* and the *via illuminativa.* It is a model of orderly method and clarity of expression. Since it has good analytical tables of contents, the work will be found easily available for priests who have to give retreats or spiritual conferences to religious communities. It contains three volumes, averaging each about 350 pages, and is published by P. Lethielleux, Paris (price, 10 francs).

With the constantly growing claims of the Spanish missions upon priests from the United States the need of Spanish religious literature amongst us becomes more and more apparent. B. Herder's publishing house has for a considerable time been supplying our clergy with catechetical material for this purpose. The latest work of the kind is a small volume (219 pp.), *Los Siete Pecados Capitales* by Don Antolin Lopez Pelaez, Bishop of Jaca in the Province of Saragossa. The treatise lends itself readily to the preacher as material for sermons on the prevailing sins of the day, especially among the so-called cultured classes, to which nearly every Spaniard aspires.

The editor of *The Independent* (New York), speaking in a recent issue of that magazine on "the length of a sermon", remarks that the modern preacher "often thinks that he must dilute his sermon as well as give short measure in order to satisfy his patrons, and for such half-pints of milk-and-water mixtures as are now sometimes served to us we have no use whatever."

Books Received.

THEOLOGICAL AND DEVOTIONAL.

FLORILEGIUM HEBRAICUM. Locos selectos Librorum Veteris Testamenti in usum scholarum et disciplinae domesticae, adjuncta appendice quinquepartita, edidit Dr. Hub. Lindemann, Professor in Gymnasio Trium Regum Coloniensi. Pp. xii-216. B. Herder: St. Louis. Pretium, $0.90.

THE IDEA OF MARY'S MEADOW. By Violet O'Connor. With a Foreword by Vincent Armel O'Connor. London: Alston Rivers, Ltd. 1912. Pp. viii-168. Price, 5/ *net.*

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